

Anabaptismes
MYSTERIE
OF INIQVITY
VNMASKED.

With
Rules of comfort for a wounded
Spirit, suspecting its selfe fallen
into the Sinne. against the Ho-
ly Ghost, and what that
Sinne is.

A L S O,
Wisedomes Bountie vnmasking
the Man of Sinne.

By I. P. . R

ISA. 29.15. *VVoe vnto them that seeke deepe to hide their
counsell from the Lord, &c.*

ISA. 30.1. *And to those rebellious children, saith the Lord,
that take counsell, but not of me, &c.*

MATH. 11.28. *Come vnto me all yee that labour, and are
heauy laden, and I will giue you rest.*

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Imperfect, wanting
pp. 37-48 of pt. 1,
and part of the
preface of pt. 2.

MYSTERY OF INIQUITY UNMASKED.



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TO HIS BELOVED

Brethren and Sisters at least
in Creation, and Nationall
account, separating, and se-
parated from ENGLANDS
Church, in which they had
their religious beginnings,
if euer any; all gracious
helpes wished, for and to-
wards their returne: and to
all others vnestablished in
poyntes of Differences with
the Separation, and with
the established Church of
England, entrance, walking
and establishment in that
good olde way, which
brings rest to the soules of

¶ 3 men,

Iere. 5. 16.

men, all possible grace in
this life, and glorie in the
life to come continually,
desired.

*In Pauls Epistles, are some
things hard to bee understood,
which they that are vnlearned,
and vnstable, wrest; as they doe
also the other Scripture to their
owne destruction: 2. Pet. 3. 16.*



the separation, and with
the established Church of
England, conscience, waiting
and establishment in that
good old way, which
brings rest to the souls of



Beloued Brethren,
if you bee a Wise=
domes children, the
like your^b Father bee no re=
spector of persons, lest you be
rightly iudged to carry an I=
dol in your bosome, viz. a mor=
tall man, vnto whom to ad=
here instead of God.

If you bee c redeemed from
your vaine conuersation, re=
ceiued by tradition from your
fathers, then walke no longer
after the^d counsels, and c tra=
ditions of^f naturally blinded
ones vnder the first^g Death
onely; or^h spiritually blinded
ones vnder both first andⁱ se=
cond

a Math. 11. 19.

b Aqs 10. 34.
rom. 2. 11.
1 pet. 1. 17.

c 1 Pet. 1. 18.
d Isa. 29. 13. &
30. 1. & 31. 1. &
65. 2. mar. 15. 9.
e Mar. 15. 3. to 9
f Rom. 11. 32.
gal. 3. 22. act. 9. 6
& 26. 17. 18.
g Gen. 2. 17. & 3
17. 18. 19. & c.
ephe. 2. 1. 2. & c.
h Math. 12. 31.
32. 43. 44. 45.
iohn. 3. 19. 20.
rom. 1. 21. 28.
2 thes. 2. 10. 11.
hebr. 6. 4. 5. 6.
& 10. 26. 27.
2 pet. 2. 20.
i Iude 12. reue.
2. 11. & 20. 6.
and 21. 8.

The Preface

k Isa. 30. 5.

l 2 Tim. 3. 6, 7

m 2 Tim. 3. 3.

n Ephe. 4. 14.

cond death, lest with seduced
 Israël, you become^k ashamed
 of a people that cannot pro-
 fite you, nor bee a helpe, but a
 shame, and also a reproach
 unto you: and with those
 women the Apostle speakes
 of, bee euer learning, and
 neuer^l able to come to the
 knowledge of the Trueth, af-
 ter your owne^m lustes, hea-
 ping to your selues Teach-
 ers, hauing itching eares,
 that cannot endure sound
 Doctrine, carriedⁿ away
 with euerie winde of Do-
 ctrine.

Know from the Testimo-
 nie of God, that as godlinesse
 is

to the Reader.

is not onely a^o Myſterie, but
a^p great myſterie: ſo is
a wickedneſſe likewise, both
which hidde from bodily
eyes, as are the Teachers of
them, who inwardly are rauen-
ning^r Wolues: Theſe miſte-
ries beeing ſpiritually, muſt
ſpiritually bee^r diſcerned;
therefore bee earneſt with
the Lord in Praier for the
^r Spirit of Diſcerning, there-
in onely ſeeking Godsⁿ glo-
rie, not your^x owne, that
ſo you may bee able to^r put
difference betweene things
that differ.

And as you haue ſpent
much time in Reading and
Con-

o 1 Cor. 2.7.

p 1 Tim. 3. 16.

q Ephe. 6. 12.

2 theſ. 2. 7.

reue. 2. 24.

r Math. 7. 15. &

25. 14. & 10. 29.

& 24. 24. 2 cor.

11. 23. 24. 25.

f Mat. 13. 13. to

18. 1 cor. 2. 14.

t Luke 11. 13.

iohn 14. 26. &

15. 26. & 16. 13.

u 1 Cor. 1. 31.

& 10. 31.

x 1 Cor. 3. 21.

iam. 4. 6.

y Mal. 3. 18.

The Preface

Conferring with Anabap-
tists, and other Separatists,
and Semi-separatists, which
separate onely in affection.

So spend at least the like
time in Reading and Con-
ferring with vs their oppo-
sites, who will bee readie vp-
on intreatie, after two daies
of such intreatie, to conferre
with you, or any separated
Teachers, about these follow-
ing differences.

It is prophesied, that a
Beleeuer shall not a make
haste. And know for certaine,
that Trueth hath euer beene
more hard to^b receiue, then
Error; and good reason why,
for

a 1st 28. 16.

b Math. 7. 14.

& 11. 12. luke

13. 24.

c Math. 7. 13.

luke 13. 24.

to the Reader.

for Trueth doth^d crucifie the
flesh with the affections and
lustes; but Error doth^e please
the flesh, with the affections
and lustes, as the Scriptures
directed vnto by the margi-
nall Citations plainely shew.

I beseech you, as you desire
the glorie of God, saluation
of your own, & others soules,
that as formerly is directed,
you Reade and Consider the
precedent and following lines;
and I desire God the Father
for Christ Iesus sake, to giue
you such measure of vnder-
standing, and power of god-
linesse, as with the Apostle,
may^f assure you of a Crowne

of

d Math. 7. 21.
john 8. 34, 35.
rom. 6. 3, 12, 17.
13. gal. 5. 24.
ephe. 4. 25. heb.
10. 26, 27. 1 pet.
4. 1, 2, 3, &c.
e 2 Tim. 3. 6, 7.
2 pet. 2. 18, 19.
iude 11. to 20.

f 2 Tim. 4. 7,
8, 18.

The Preface

of righteousness, which the
Lord, the righteous Judge
shall giue you at that day,
when all impenitent ones shall
bee shut out of the Kingdome
of heauen.

Your welwishing
Christian Brother

I. P.

ADVERTISMENT TO THE
Christian Reader.

FOR the Readers better
vnderstanding, who con-
ceiue not the meaning
of an Argumentall reason, or
Sylogisme, with which this
Treatise is often intermixed,
so well, for, as against the
Truth; for whose better
helpes, principally I have pub-
lished the same. I thought it
fit in this place to endeavour
to let you know, that an Ar-
gumentall reason, and Sylo-
gisme is one, and the same
thing: of which are diuers
kinds; among which kinds,
onely one kind; to my best re-
membrance, is vled in this
Treatise

An Adnertisement.

Treatise: which consisteth of three parts, by name, according to the Latine (for so are they vsed in this Treatise) *viz.* *Maior, Minor, Conclusion*, according to the English, *Greater, Lesser, Ende*; *first, second, third.*

The first part is named *Greater*, for that it hath the first place, and is the mouing part of the Argument, as is the question in Catechising, not in respect of quality, for so it is the lesser, as in all the following Arguments.

The second part is named *Lesser*, for that it hath an inferior: *viz.* a lower place, and an answer to the *Maior*.

The third part is named, *Conclusion*, for that it compreheds and shuts vp in agreement, both the two former parts.

The

to the Reader.

The first part is a Proposition, and depends vpon a supposition, or condition; viz. if such a thing be, as therein is supposed.

The second part is an assumption, viz. an absolute affirmation, that such a thing is, as therein is mentioned.

The third part viz. the Conclusion, as before, is the Inference, Determination, or End, which comprehends both the two former parts.

You therefore, who are ignorant in such manner of reasoning, I aduise, specially to obserue the *Minor*, viz. the second part of the Argument, and whether the Scriptures produced do proue the same? For that, as formerly is related, is an absolute affirmation, that what therein is contained,
is

An Aduertisement.

is true ; and that part of the Argument in the reasonings on the Anabaptists part, is not in any one Argument proved by their produced Scriptures, as considerably obserued, will plainly appeare vnto you.

And for preuention of the euill of discouragement, from reading these brieft collections, published for your eternal benefit, and from godly obedience to Government established : (to preserue a quiet and peaceable life in all godliness and honesty) which vsually are practised by *Sismaticall spirits* ; that with those rebellious ones in the Prophet cry out ^a against holier men then themselves, for any thing themselves know to the contrary ; laying, Stand further off

to the Reader.

off I am holier then thou; and
with the boasting ^b Pharesse,
in the Gospell, I am not as
yonder Publican; and with
the mocking sensuall Separatists
in ^c *Iude*, and *Peter*, who
walke after their owne vngod-
ly lusts, despising ^d Gouvern-
ment, and in their generall
meetings, as otherwise spea-
king euill of Dignities, and
Dignified men, and of other
things which they vnderstand
not &c. Through which and
not for truths sake, to my best
obseruance: They (I hope
not wilfully: but out of ig-
norant zeale) not onely draw
manifold afflictions vpon the-
selues, but also vpon heartely
conformed obedient ones,
whose meetings are freed
from such irreuerent behavi-
our.

^b Luke 18. 11.

^c Iude 18. 19.

^d 1 Pet. 2. 10, &c.
Iude 8.

A

What

An Aduertisement

What though Separatists affirme, that a Bishop ioyned in Commission with a Ciuill Magistrate, in Courts of Iustice established, and therein execution by the Kings Authoritie, be Anchristian, and therefore not to be submitted vnto.

Yet holy Writ affirms that *Israels* Gouvernement in its most happy station, had both Priest and ciuill Maiestrate, in e Courts of Iustice, ioyned together.

So had Christian Governments in the Apostles times, as appeares by Christs Institutiō, & the Apostles Iniunctiō; in which both sorts of Elders, viz. Preachers, and Laymē, are describ'd by the names of Rulers:) though by reason of the Regall vnbeleewing Autho-

e Deut. 17.8.
to 14. & 19.17.
Num. 34.17.

f 1 Cor. 12.
28. &c.

g 1 Tim. 5.17
compared with
Mat. 18.15.17
1 Cor. 5.1.3.4.5
1 Tim. 1.20. &
3.4.5.

to the Reader.

Authoritie, vnder which they liued, It were not so manifestly discernable.

What though they likewise affirme it an vniust practice, to minister an oath, to a person suspected, an offender, when not any witnesse can testifie against him.

Yet holy writ affirmes the contrary: whether therefore to obey God or man: to follow God or Ball be best, iudge you.

What tho men many times vpon malicious information, are wrongfully called into Commission Courts.

Shall Commissioners and commission Courts (which are to try the truth of euery information,) bee therefore called vniust; God forbid.

What tho men called into

fExod. 22. 10;

11

Deut. 19. 16.

17. &c.

An Aduertisement

Commission Courts, often times remaine long vntried, and that by reason of multitude of waightier affaires, shal Commissioners and Commission Courts therefore bee called vniust? God forbid.

What tho cost and other punishments awarded (with goods to bee restored, according to Gods law,) against a malicious informer be not leuiued; and that through the defect of subordinate Officers, and the grieued ones neglect of sober information thereof, to the Commissioners awarding the same?

Shall Commissioners, and Commission Courts be therefore traduced and called vniust? God forbid.

Iudge not according to the outward appearances, is the
Iniunction

g. Exod. 22. 10.

11. 12. deut.

19. 18. 19. &c.

h Iohn 17. 24.

to the Reader.

Iniunction of the Lord of
Life, who tells vs so to iudge
is varighteous Iudgement.

Neither iudge any thing
before its time, for the Law
iudgeth no man before it
heare him speake, and iuditi-
ally knoweth what hee hath
done, according to the A-
postles iniunction saying,
speake not euill k one of ano-
ther, for he that speaketh euill
of his Brother and iudgeth his
Brother, speaketh euill of the
Law, and iudgeth the Law.

Therefore according to the
iniunction of the Lord of life,
(as formerly) I iudge not that
yee bee not iudged, for with
what iudgement yee iudge,
yee shall be iudged, saith the
the same Lord.

Know I beseech you, that
my multiplying of many

A 3

Scrip-

i Iohn 7. 51. &
5. 30. deut. 17.
4. &c.

k Iam. 4. 11.

l Math. 7. 1. &c.

An Aduertisement.

Scriptures, for one particular prooffe; Is primarily, for that my much experience, hath often times taught me, that a Scripture produced to proue a particular Doctrine, hath been satisfactory, to one, when not vnto another.

Secondarily, to take away that aspersiō, which commonly is cast vpon vs by our Aduersaries, the Anabaptists (with whom specially I haue now to deale; and whose custome is, though improperly, to produce many Scriptures, for to proue one particular Doctrine) saying, that our Doctrine prooffe are our owne dreames, not Diuine authorities, with which say they wee haue little acquaintance.

What though the Preface,
the

to the Reader.

the Epistle, the head, were bigger then the Booke, the bodie, which some happely haue, others may say, yet if in euery particuler it bee vsefull for the body, as in truth it is? then wisdome cannot reiect it.

And follie to saue labor, and to auoid surfeting, may with silence passe it ouer, together with the body its selfe.

What though Annabaptists and other like, from that scripture saying, he that toucheth pitch, shal be defiled therewith, doe against diuine authoritie a like vnskilfull, sloathfull, or deceitfull teachers, dissuade their Nullifidian Disciples, from reading our bookes, hearing in our assemblies, or conferring with our vnderstanding ones, least as they

a Iere. 6. 16.
1 Thes. 5. 21.
1 Iohn 4. 1.

An Aduertisement.

pretend, their Disciples should
their with be defiled, or rather
the ignorance, sloath, or de-
ceitfulnesse, both of them the
teachers, and their Disciples,
discovered as out of a Godly
iealouzie, is to be suspected.

And for the point of bap-
tisme, controuerted in the fol-
lowing Treatise. If there were
not a warrant in holy Scrip-
ture in direct words, or plaine
consequence, for baptizing in-
fants, yet in so much as it is an
ordinance ^a of man, which
crosseth not any command of
God, it is to bee obeyed by
Christians, and that by com-
mand of God, for hee that is
not against Christ is for Christ;
as in the following treatise;
reasoning the point of knee-
ling, whereunto I referre you,
is largely proued.

There-

a 1 Pet. 2. 13.
rom. 13. 1. &c.
Tit. 3. 1. eccl.
8. 2. 1 tim. 2. 2.
&c.

Mar. 9. 40.
Luke 9. 50.

to the Reader.

Therefore when Anabaptists in your hearing reprove the Church of England, for baptizing Infants, & Anabaptists, or others reprove you for contenting your self with that baptisme, or for submitting in any other particular to the government of the Church of England: aske them what that law of God is, which by baptizing of Infants, as for other perticulers in the Church of England by you submitted vnto, is broken by the Church of England, or by you by such baptisme, such submission; which Law if they cannot plainly shew you, then it is to be feared that they are those prophesied off, which speake euill of what they know not, of whom I beseech you to beware.

2 Pet. 2.12.
Iude 10.

The



1 AU 59

The Contents of the following Treatise.

A Coppie of a Letter, written by one sometimes an Anabaptist, (now by Gods providence renolted) separated from Communion with the Church of England, to his (sometimes, viz. before his separation, and sithence his renolt) beloved and accounted Christian Brethren, of the Church of England, in which, and with whom, in power at least, as himselfe now confesseth, hee had his religious beginnings: written of purpose by him, to engline them to separation.

In which is contained.

1. That Baptizing of Infants is unlawfull.
2. That Infants cannot be Christians.
3. That Infants cannot confesse their finnes.
4. That

The Contents.

4. That the Church signifieth a people called out of their former estate wherein they were by nature.

5. That wicked men cannot be of it, because they are not called out.

6. That Antichrists spirituall bondage cannot be of it.

7. That there is neither command, Example, or iust consequence for Infants baptisme.

8. An Admonition to beware of taking up the vnbalewing Iewes example, in labouring to prooue baptising of Infants lawfull.

A Copie of a Letter to the same persons, to prevent the hoped successe of the foregoing Letter, with some late additions thereunto; written by a Protestant, holding Communion with the Church of England (though sometimes through the erronious spirits of such as at least speake euill of things they vnderstand not much staggered in the said Communion) to whose hands by Gods providence the said Letter came before it had had its delinerie to the persons directed vnto.

Fol. 13. &c.

In

I Pet. 2. 12.
Iude 10.

The Contents.

In which is contained.

The summary Contents of the Anabaptists Letter. fol. 13.

That which principally moued the author to answer the foregoing letter. 132

The Scriptures cited by the Anabaptistes, expressed in their said Letter argumentally laid downe in seuen severall Sylogismes, and that for the more plain and manifest discovery of the truth. 15.

A generall answer to the foure first and last particular arguments, concerning Childrens baptisme. 19.

The lawfulnessse of baptising Infants, and vse thereof. ibid.

Common and particular workes of the Spirit. 23.

Comparatiue resemblances betweene the signes of Gods Covenants, before and since Christes manifestation in the flesh. 31.

An explanation of the word Grafting, incorporating, in the Common Prayer booke used in Baptisme. 35.

Reasoning from consequence, comparing spirituall things with spirituall, in case when it crosseth not a command, is sound reasoning. 37.

An

The Contents.

An answer to the fift and sixt Arguments, seeming to proove, that wicked men, Antichrists spiritual bondage, cannot be a part of the visible Church called Christians.

fol. 39.

An answer to their admonition, against taking up the unbeleeving Iewes example, for prouing Baptising Infants lawfull.

41.

An answer to the Anabaptists oppositions of Gods decree of Predestination in Election, and reprobation, & falling from being regenerate, recorded in their printed Bookes, violently pressed against the Church of England, grounding their oppositions partly upon mistaking, or wilfull abusing of Mr. Caluin, and M. Knoxe writings on that poynt, &c. and partly upon mistaking, or wilfull abusing the Scriptures, treating of Adams estate, and condition in innocency; which say they, (but prooue it not) was an estate and condition replenished with will and power, able of himselfe without Gods protection, to stand against the Denill, and other Apostate Angels.

Rules of triall for a particular person,

As appeareth
in the begining
of their Booke
against Prede-
stination, and
speciall election
before time.

The Contents.

son, whether hee bee elected. fol. 57

A brieft description of the hidden policies of seducers, with rules for their discovery. 59.

The abhominable blasphemies of such as oppose Gods said decree of Predestination in Election, Reprobation, and falling from being regenerate, and childrens being Christians. 63

Exhortations to moue them to repentance, and manner how to repent, if their sin be not against the holy Ghost. 65

A Description of the Sinne against the Holy Ghost, in which is laid downe the doctrine of Repentance, by which to try themselues: written for, and at the request of an afflicted conscience, suspecting it selfe fallen into that sinne. 71

With a Coppy of a brieft description of some passages, of the Authors passed miseries, and what moued him to writ the same. 73

With Christian Caueats in examining the said sinne against the holy Ghost. 103

A description of Satans wily policies to draw enlightened ones to Apostacie. 103

Rules

The Contents.

Rules for prevention of the the said
pollcies. 109

Great and troubl-some greenances
to enlightened ones, arising from mis-
taken Scripture ground. 113

Rules for remouall of the said gree-
nances; clearing the said mistaken
grounds. 115

Certain reasonings, for, and against
kneeling, at receiuing of the Sacra-
ment of the Lords Supper, by which
the lawfulnessse of kneeling is plainly
proued 131

Rules of Direction for better un-
derstanding Scriptures, diuers manner
of speaking. 117

Some particular circumstances, in
performances of holy Duties, (for which
there is not a plaine Scripture) left to
the disposing and ordering of the
Church. Fol. 37 and 136

a^r Thel. 5. 17.
 bⁱ Tim. 4. 15.
 cⁱ Isa. 1. 3. eze.
 12. 3. & 18. 28
 dⁱ Luke 24. 45.
 eⁱ Acts 16. 14.
 fⁱ Reu. 3. 7. 8.

gⁱ Mat. 11. 25.
 and 21. 16.

hⁱ Isa. 8. 13, 14, 15
 1ⁱ pet. 2. 8.

iⁱ Isa. 28. 16.
 Rom. 9. 33.
 1ⁱ pet. 2. 6. 7.
 kⁱ Isa. 28. 16.

lⁱ Acts 17. 11.
 Isa. 8. 20.
 Iohn. 5. 39.
 1ⁱ Tim. 6. 3.

P Rays, ^b Reade, and ^c Consider,
 and the Lord for his Christs
 sake & open your vnderstanding
 hearts, as once he did the heart
 of his Seruant ^e *Lydia*, euen by
 and through him that ^f openeth
 and no man shutteth, and shutteth
 and no man openeth; By, and
 through who praise is perfected,
 euen in the mouthes of ^g Babes
 and Sucklings. **AU 59**

Christ is a stone of stumbling,
 and ^h Rocke of offence to them
 that stumble at the Word, being
 disobedient, whereunto also they
 were appointed.

But a sure ⁱ foundation to them
 that beleene.

Hee that beleueneth shall not
 make ^k haste *viz.* to beleene
 Doctrines, till with the noble
^l *Bereans* according to the Lords
 Counsell, hee haue repayred by
 Prayer to the Lawe and Testi-
 mony.

The



*A Copie rightly related
of an Anabaptists Letter,
written to his sometimes ac-
counted Christian Bretheren,
shewing the cause of his separation
from the Church of England, indited
by a principall Elder, in and
of that Separation.*



Beloued Friends, the
ancient lone that I
haue had towards
you, prouoketh me
to testifie, that I haue not for-
gotten you, but am desirous
still to shew my vnfained loue
vnto you in any thing I may.
I make no question but you
haue heard diuers false reports
of mee, although among the
B same

same some truths, and that you may be truly informed of my estate, I thought good to write a few words vnto you, hoping you will not speak euill of that you know not, nor condemne a man vnheard.

The thing wherein I differ from the Church of England, is, they say at their washing or baptizing in their Infancy, They are members, children of God, and inheritours of the kingdome of heauen. This I dare not belecue; for the scriptures of God declare, that neither flesh, nor washing the flesh can saue. Flesh and blood cannot enter into the kingdome of God: for that is flesh, is flesh, and wee cannot enter into the kingdome of God, except wee be borne againe: They that haue prerogatiue

1. Cor. 15.

Iohn 3. 5.

gatiue to bee the sons of God,
must bee borne of God, euen
beleene in his name: and the
washing off the filth of the
flesh, is not the Baptisme that
saueth, but a good conscience
maketh requests to God. If a-
ny bee in Christ, hee is a new
creature. The consequence of
this is, that Infants are not
to bee baptized, nor can bee
Christians; but such onely as
confesse their Faith, as these
Scriptures teach.

There is neither command,
example, or iust consequence
for Infants Baptisme, but for
the baptizing of Beleeuers:
There is besides of the Church
of God to be considered what
it is: It will plainly appeare,
that Infants cannot bee of it;
they that know the language
from whence the word Church

John 1.12.

1. Pet. 3.21.

2. Cor. 5.17.

Gal. 6.15.

Mat. 28.19.

Mar. 16.15.16

Act. 18.8.1. &

8.12.37. & 9.18

& 10.47. & 16.

31. & 12.3. &

19.3.

is taken, can witnesse that it signifieth a people called out; and so the Church of Christ is a company called out of their former estate wherein they were by nature, out of *Babylon*, wherein they have been in spirituall bondage to the power of Antichrist, and from hauing fellowship in spirituall worship with vniuers and vngodly men, from all whosoever commeth out, they are fit timber for his spirituall building, which is a habitation of God by the spirit, and the houshold of faith. Those thus come out of nature, Egyptian bondage, and the fellowship of the children of Beliall, being newe Creatures; and so holy Brethren are made Gods house or Church, through being knit together by

Reu. 18. 4.

2. Cor. 6. 14.

1. Pet. 1. 5.

Ephes. 2. 22.

Galat. 3. 10.

Hebr. 3. 6.

The Anabaptists Letter.

by the Spirit of God, and baptized into his body, which is the Church. This being undeniable, the Church of Christ, Infants cannot bee of it, for they cannot bee called out as aforesaid: knowne wicked men cannot be of it, because they are not called out; nor Antichrists spirituall bondage cannot bee of it, because that is a habitation of Devils, and all Gods people must goe out of that. What can be iustly objected against this? are not all the sonnes of God by faith? If any be in Christ, or a Christian, must hee not bee a new Creature? I pray you doe not take vp that vsuall obiection which the Antichristians have learned of the Iewes: What tellest thou vs of being made Christians onely by faith in

B 3

the

65

1. Cor. 12. 13.

Ephes. 1. 22. 23.

Reuel. 18. 2.

Yer. 4.

Galat. 3. 26.

2. Cor. 5. 17.

Galat. 6. 15.

Ioh. 8. 33.

Gen. 17.

Read Gal. 4. 13.
and consider it
in the faure of
God.

Hebr. 9. 9. 10.

Rom. 4. 3. 19.

the Sonne, and so being made free, wee are the children of *Abraham*, and of Belecuers. Wee are vnder the promise, I will bee the God of thee and thy seed: thus are we and our children made free, when as they neither doe nor can beleeue in the Sonne. This is a Iewish Antichristian fable, for *Abraham* had two sonnes, which were types of the two Seedes, to the which two Covenants are made, the one borne after the flesh, tiping out the fleshly Israelits, which were the Inhabitants of materiall Ierusalem, where was the material Temple, and the performance of those carnall Rites which endured vnto the time of Reformation.

The other by Faith, typing out the children of the faith
of

of *Abraham*, which are the Inhabitants of the spirituall Ierusalem, the new Testament in which is the spirituall Temple, the Church of the living God, and the performance of all those spirituall Ordinances which Christ Iesus as Prophet and King thereof, hath appointed, which remaines, and cannot be shaken or altered.

Hebr. 12. 28.

Now if the olde Couenant bee abolished, and all the appertainings thereof, as it is, as being similitudes of heavenly things, euen the Couenant written in the booke, the people, the Tabernacle, or Temple, and all the ministring Vessels, and a better Couenant established, vpon better promises, and better Temple and ministring vessels come instead thereof, procured and

Hebr. 8. 13.

Heb. 9. 19. 24.

Heb. 8. 6.

Hebr. 10. 19. 24.

Phil. 3. 3.

Acts 9. 18.

purchased by the blood of Iesus Christ, who is the new and liuing way. Let vs draw neere with a true heart in assurance of Faith, sprinkled in our hearts from an euill conscience, & baptized in our bodies with pure water. Let vs keepe this profession of hope without wauering, and haue no confidence in the flesh, to reape Iustification or Christianitie thereby; but let vs cast it away as dung and drosse. For if euer any might plead priuiledge of being the child of the faithful, the Apostle *Paul* might, as hee saith, read the place, but it was nothing till hee had the Righteousnesse of God through Faith. Then was he baptized into Christ Iesus for the remission of his sinnes. This Covenant, that we as children of *Abraham*,

brham, challenge is the covenant of life and saluation by Iesus Christ, made to all the children of *Abraham*, as it is made to *Abraham* himselfe, to them that belecue in him that raised vp Iesus our Lord from the dead; as also *Acts* 13. 26. 32 39. the children of the flesh are not they, *Rom.* 9. 8. they must bee put out, and must not bee heyres with the faithfull: If they that are of the Lawe bee heires, Faith is made void, and the promise is made of none effect: therefore it is by Faith, that it might come by grace, and the promise might bee sure to all the seed that are of the faith of *Abraham*, who is the Father of all the faithfull. They are his children, the promise of saluation is not made with both *Abraham's* seeds, but with

Rom. 4. 24.

Galat. 4. 30.

Rom. 4. 14.

Vcr. 16.]

Galat. 3. 7. 9. 29.

Galat. 3. 16.

Ver. 19.

Eph. 4. 22.

Hos. 2. 12.

1. Cor. 13. 1.

with his one seed, they that are of the Faith of *Abraham*. These things may bee strange to those that are strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts God hath written them as the great things of his Lawe, but they are counted of many as a strange thing, but Wisdome is justified of all her children, & they that set their hearts to seeke wildome, as silver, and search for her as for treasure, they shal see the righteousness of those things as the light, and the euidence of them as the noone day. They that bee wise, will trie these things by the true touch-stone of the holy Scriptures, and leaue off reioycing in men, to hang their Faith & Profession on

The Anabaptists Letter.

11

on them, the which I cease not
to supplicate God, day and
night on the behalfe of you
all, To whose gracious dire-
ction I commit you, with a re-
membrance of my hartie loue
to euery one, desiring but this
fauour, that for requital I may
receiue your louing answer.
London. 10. Maij 1622.

*Yours to be commended alwayes
in any Christian Service.*

H. K.

I haue sent to my Friends a testi-
monie of my loue: one booke
to Master *Stroud*, one to Good-
man *Ball*, one to Mistris *Fenn-
taine*, one to *Roger Seely*, one to
Samuel Quash, and one to your
selfe.

*I beseech you reade, consider, and the
Lord giue you vnderstanding in all
things.*

of the which I have
to apply to God, day and
night on the behalf of you
all: To whose gracious dis-
cretion I commit you, with the
intercession of my dear friends
to be your ever loving friends
in Christ, that for my dear friends
I may be your loving friends
and yours.

Yours ever loving friend
and yours

N. Y.

I have sent you friends a letter
of my love: one hope
to be your ever loving friend
and yours, and to all his friends
and to your dear friends
and yours, and to your
and yours, and to your

I have sent you friends a letter
of my love: one hope
to be your ever loving friend
and yours, and to all his friends
and to your dear friends
and yours, and to your



An answer to the forego-
ing Letter by I. P. a member
of the Church of *England*, sent
*to the same people to weaken
the power of the fore-
going Letter.*

BEloued, for the Lords
sake, these are to let
you vnderstand, that
by Gods prouidence
there came a Letter to my view,
bearing date the 10 of this pre-
sent Moneth of *May*, directed to
you from a separated people cal-
led *Anabaptists*, by which they
both affirmatiuely and negative-
ly, by Scriptures and Reasons la-
bour to prooue.

1. That baptizing of Infants
is vnlawfull.

2 That

2. That Infants cannot bee Christians.

3. That Infants cannot confesse their finnes, neither haue faith, &c.

4. That the Church signifieth a people called out of their former estate, wherein they were by nature, &c. of which Infants are not, for they cannot bee called out.

5. That wicked men cannot be of it, because they are not called out.

6. Nor Antichrist spirituall bondage.

7. That there is neither Command, Example, or iust Consequence for Infants baptisme.

8. By which Letter likewise they admonish you to beware of taking vp the vnbeleeuing Iewes example, in labouring to prooue baptizing of Infants vnlawfull: and this briefly is the summe of their letter. Vpon view of which letter, in a loue which seeketh not her owne, for loue ^b which commands

^a 1. Cor. 13. 5.

^b 1. Iohn 4. 19.

mands mee not onely to looke on my owne things, but also on the things of others, to haue compassion of some, making a difference, and others to saue, with feare plucking them out of the fire, &c.

c Phil. 2. 4. 1

d Iud. 22. 29.

I haue by Gods prouidence taken vpon me to answere the said seauen Positions, which for the more plaine and familiar performance, I haue by Gods assistance, according to my receiued abilitie laid them down in seauen particular Sylogismes, viz. Argumentall reasons, whereby it may the more easily appeare, whether their cited Scriptures doe prooue the said particular Sillogisme, or any of them.

And first of the first; viz. *That children ought not to be baptized*

ARGVMENT I.

Goe and reach all Nations, baptizing them &c.

Matth. 28. 19.

But

But children are not teachable;
viz. capable of teaching.

Therefore children ought not
to be baptized.

Secondly, of the second, *viz.*
That children cannot bee
Christians.

ARGVMENT 2.

1. Cor. 5. 17.

IF any bee in Christ, he is a new
Creature.

But children are not new crea-
tures.

Therefore children are not
Christians.

Thirdly, of the third, *viz.* *That In-*
fants cannot confesse their finnes,
neither haue faith.

ARGVMENT 3.

John 1. 12.

HEe that beleeueth, is become
A Christian.

But Infants beleue not :

Therefore Infants are not be-
come Christians.

Fourth-

Fourthly, of the fourth, viz.

*That Infants cannot be of the
Church of Christ.*

ARGUMENT 4.

THE Church of Christ, is a company called out of their former estate, wherein they were by nature.

But children are no such company called out.

Therefore children are not the Church of Christ.

Revel. 4. 13.

*Fifty of the fift, That knowne
wicked men cannot bee of
the Church.*

ARGUMENT 5.

THE Church of Christ is a company called out of their former estate wherein they were by nature.

But wicked men are no such company called out.

Therefore wicked men are not the Church of Christ.

2. Cor. 5. 17.

Reue. 13. 15. 16

Sixtly of the sixt, That Antichrists
spirituall bondage is not the Church
of Christ: For which in their
Letter they cite not any Scrip-
ture, and therefore I haue hol-
pen them to one set in this
Margent, cited to that purpose
in one of their owne printed
Bookes, from whence this
reason.

ARGUMENT 6.

Reue. 13. 15. 16

What that
Image or
marke is, nei-
ther by their
Bookes nor
Voyces haue
they euer ma-
nifested by
diuine testi-
monie vnto

Such as haue receiued the
Marke or Image of the Beast
in their right hand, or in their
forehead, are not of the Church:
But Antichrists spirituall bon-
dage haue receiued that Marke or
Image.

Therefore Antichrists spirituall
bondage are not of the Church.

me, neither doe I suppose they can; for that all their wor-
ship exprest in their bookes, and otherwise, to my best ob-
seruation, is meere carnall.

Se

Sciently of the seventh, viz.

That there is neither Command,

Example, or iust Conse-

quence for Infants

Baptisme.

ARGUMENT 7.

ALL warrantable Actions in the Church of Christ, must haue a Command, Example, or iust consequence from the booke of God.

But for baptizing of Infants, there is neither Command, Example, nor iust consequence from the booke of God.

Therefore Infants Baptisme is not warrantable.

For so much as the foure first and the last particular Arguments touching childrens Baptisme, &c. sets foorth the principall differences betweene vs in the poynt of Baptisme: I haue by Gods assistance in the first place answered, and the fift and sixt in the last place.

Rom. 14. 23.

For this argument I haue likewise holpen them to a Scripture set in this magent.

*Answer to the foure first and last
particular Arguments.*

THe Maior Proposition of the said foure first and last arguments, I confesse to be true.

But the Minor propositions of them, not any of their cited Scriptures doe so much as colourably proue. Therefore till they be prooued, you may not receiue them for truthes though Angels from heauen did produce them. And that is a sufficient answer to euery of the said five Arguments.

Notwithstanding, for the more full information, and cleare satisfaction of weake Consciences, staggered in that poynt of Infants Baptisme: I haue by Gods Assistance sent such arguments as I haue received for prooffe of Infants lawfull Baptisme, which follow thus:

As Circumcision of the ^a flesh,
and Circumcision of the ^b heart,
were

Gal. 1. 8, 9.

^a Gen. 17. 11.

rom. 4. 11.

^b Deut. 10. 6.

rom. 2. 29.

were a signe and seale of the Couenant among the Tipicall ordinances of the Law.

So Baptisme of water, and Baptisme of the Holy Ghost, are a signe and seale of the same Couenant, among the Tipicall ordinances of the Gospell.

As Circumcision of the c flesh, the signe did admit and retaine yisible & bodily obedient ones in the visible bodily Church of Christ, and yisible c bodily Family of Israel.

And Circumcision of the heart the seale did admit and retaine invisible spirituall f obedient ones in the invisible spirituall Church of God, and invisible spirituall family of Israel vnder the Tipicall ordinances of the Law.

So g Baptisme of water, the signe did and doth admit and retaine yisible bodily obedient ones in the visible bodily Church of Christ, and visible bodily family of Christians.

And Baptisme of the Holy
C 3 Ghost,

Mat. 3. 11.

1. Pet. 3. 21.

1. Cor. 10. 2.

c Gen. 17. 13, 14.

and 34. 15. to 18.

d Exod. 12. 44.

to 50. & 19. 8.

Len. 7. 21, 25.

& 18. 19.

e Deut. 30. 6.

Rom. 2. 29.

Col. 2. 11.

f 1. Sam. 1. 15.

26. & 16. 14.

g Mat. 3. 11.

mar. 1. 4. acts 1.

5. & 2. 41. & 10.

47. & 1. 6. 15, 33.

& 19. 3. 4.

2. thes. 3. 14.

h 1 Cor. 5. 5. 11.

i Mar. 3. 11.
 acts 1. 5. & 19. 5
 1. cor. 12. 13.
 1. pet. 3. 21.
 k Mar. 12. 31.
 John 8. 34. 35.
 Heb. 6. 4. 5. 6.
 & 10. 26. 2. Pet.
 2. 20. 21. & 9.

Ghost, the seale did and doth admit and retaine inuisible spirituall obedient ones in the inuisible spirituall Church of Christ, and inuisible spirituall family of Christians.

That you bee not deceiued by Anabaptists, and others, in mistaking these Scriptures, and other like: 1. Sam. 16. 14. Mat. 12. 44, 45, 46. 1. Cor. 13. 1, 2. Hebr. 6. 4. to 7. and 10. 26. to 30. 2. Pet. 2. 1, 2, 18, 20, 21. produced by them to prooue finall Apostacie from the estate regenerate. Consider with mee, that the former places expresseth onely common workes of the spirit, from which man may fall away, and not peculiar workes of the Spirit proper only to the Regenerate estate, as these Scriptures expresse, Mat. 24. 24. Marke 16. 16. John 4. 14. and 5. 24. and 6. 39, 40, 47, 51, 54, 58. and 7. 38. and 8. 35. 1. Cor. 13. 8. 1. Ioh. 3. 9. from which man cannot fall away.

As Circumcision is two fold,

as formerly.

1. Outward in the flesh.

2. Inward in the heart and spirit.

The first wrought by man.

The second wrought by God.

The first many had before euer had the second, at least in manifestation.

The second many had before euer had the first.

So Baptisme is likewise twofold.

1. Outward, viz. the washing of the flesh.

2. Inward, viz. the washing of the heart, the spirit.

The first, the tipe or shadowe wrought by a man.

The second, the tipe or substance wrought by God.

The first many had before euer had the second.

The second many had before euer had the first.

As Abraham a beleeuer vnder the typicall ordinances of the law circumcised himselfe and all the

C 4

males

1 Ephe. 2. 11.

Deut. 10. 6.

* Gen. 17. 12.

in Rom. 4. 11.

n Mat. 3. 11.

o Mat. 3. 11.

p Acts 19. 3.

q Acts 2. 41.

and 10. 44. 47.

and 21. 22.

r Gen. 17. 23.

&c.

6 Act. 16. 15.
31. 132. 33. and
18. 8. 1. cor. 1. 16

1 Gen. 12. 4. &c.

u Rom. 4. 11.

x Rom. 4. 12.
y Gen. 12. 1. 5.
and 13. 17, 18.
& 15. 9, 10, &c.
& 22. 23, &c.

males in his family aboute the age
of seven dayes.

So beleeuers vnder the typical
ordinances of the Gospell with
their families were baptized.

As the signe of Circumcision,
viz. cutting of the flesh, the fore-
skin, among the Typicall ordi-
nances of the law was a seale of
the Righteousnesse of Faith, viz.
of obedience, which Abraham the
father had being vncircumcised,
that he might be the father of all
them that beleue, though they
bee not circumcised, that righte-
ousnes might be imputed to them
also, and the father of Circumci-
sion to them who are not of the
Circumcision only, but also walk
in the steps of that Faith, that
y Obedience of Abraham which
he had being yet vncircumcised,
which signe of Circumcision was
giuent to children also, though yn-
able, voluntarily to manifest to
sense such righteousness of faith,
with such obedience, &c.
So the signe of Baptisme, viz.

colom

wa-

washing with water, among the
Typicall ordinances of the Gos-
pell, is a seale of the same righte-
ousnesse of Faith, viz. obedience
which the Fathers of the faithfull
had being & vn baptized, that they
also might bee the fathers of all
them that beleene, though they
bee not baptized, that righteous-
nesse might bee imputed to them
also, and the fathers of Baptisme,
to them who are not of the Bap-
tisme onely, but also walke in the
steps of that faith, that obedience
of their fathers, which they had
being vn baptized: which signe
of Baptisme by necessary conse-
quence, was and is to be given to
children also, though vnable vo-
luntarily to manifest to sense such
righteousnesse of faith, such obe-
dience, &c. which necessary con-
sequence, as in the former, so in
the following lines plainly doth
appeare.

If the signe Baptisme of wa-
ter be a seale of the same righte-
ousnesse of Faith, that the signe
Circum-

Matth. 3. 15.

& Acts 2. 38. 41
and 8. 37. 38.
and 10. 44.

2 Gen. 17. 10. 11
The thing sig-
nifying put for
the thing signi-
fied.

b Acts 10. 47.
1. pet. 3. 21.
Typically as
Circumcision.

c Math. 3. 15.

d Iohn 1. 37.
2. cor. 5. 1. & c.
heb. 3. 5. to 7.
& 7. 19. to 28.
& 9. 15. to 20.
28. heb. 10. 1. to 19.
13. 16. 21. 29.
& 12. 24. 25.
e Act. 16. 15.

Circumcision of the flesh was ; which was giuen to beleeuers children, during the Tipicall ordinance of the Law; then children of beleeuers ought to receiue the signe Baptisme of water, during the Tipicall ordinances of the Gospell : but the signe Baptisme of water, is a seale of the same righteousnesse of Faith, that the signe Circumcision was.

Therefore children of beleeuers ought to receiue the signe Baptisme of water.

If Christ the Mediatour in the Gospell hath brought greater priuiledges to beleeuers in the Gospell, then Moses the Mediatour in the Law; then beleeuers children in the Gospell ought to bee baptized.

But Christ hath brought greater priuiledges.

Therefore beleeuers children vnder the Gospell ought to bee baptized.

Among them in *Lidias* household, *Lidias* heart & onely is said

to

to bee opened by the Lord, and to attend the things that *Paul* preached.

Yet her household also was baptized.

Among them of the Taylors household, the promise is made vpon the Taylors & beliefe onely, both to him and his house, as it was to *g Abraham* and his house, and he and all his were baptized, as *Abraham* and all his male children were circumcised.

The like ^h figure vnto Baptisme was not onely Circumcision, but also *Noahs* Arke, the Cloud, and Sea, which signe, children likewise had. As the Paschal Lambe, Passecouer, Brasen Serpent was a figure of Christ and his last Supper, &c.

And all the sanctified typicall carnal ordinances, vnto the Priests ornaments, and ornaments of the Temple, &c. being figures, shadowes of Christ were holy, how much more beleeuers children.

Holinesse becomes the house of God.

But

f *Ab.* 16, 31, 32

33.

g *Gen.* 17.

h 1. *Pet.* 3, 20.

21. 1. *cor.* 10, 17.

2, &c.

i *Hebr.* 9.

Heb. 10.

Psal. 93, 5.

k 1. Cor. 7. 14.

But beleeuers children are
k holy.

Therefore beleeuers children
becomes the house of God.

If to *Israels* children according
to the flesh, vnder the typicall or-
dinances of the Law, did apper-
taine the Adoption, the Glory,
and the Couenants, & the giuing
of the Law, and the seruice of
God, and the promises.

l Heb. 8. 9, 10, 11

How much more to Christians
children according to the flesh,
vnder the typicall ordinances of
the Gospel doe appertaine the
Adoption, the Glory, and the Co-
uenants, and the giuing of the
Law, and the seruice of God, and
the promises.

m Rom. 3. 1, 2,
5. & 9, 3, 4, 5. &c.

But to *Israels* children accor-
ding to the m flesh, vnder the ty-
picall ordinances of the Law, did
appertaine the Glory, and the
Couenants, and the giuing of the
Law, and the Seruice of God, and
the promises.

n Acts 2. 39

Therefore much more to Chri-
stians n children according to the
flesh,

flesh, vnder the typicall ordinances of the Gospell, do appertaine the Adoption, the Glory, and the Couenants, and the giuing of the Law, and the Service of God, and the promises.

If in the time of the typicall ordinances of the Law, children were beloued for the fathers sake.

Much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers sake.

But in the time of the typicall ordinances of the Law, children were beeloued for the fathers sake.

Therefore much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers sake.

If beloued, then admitted into the visible Church, at least, which is the least manifestation of loue, but beloued: Ergo, The beleeuing mother, and the vndisernable of-fending childe to bee separated from being of one and the same Church,

o Rom. 11. 26,
1. king. 15. 4, 5.

p Mat. 19. 13,
14. mar. 10. 13,
14, 15.

9 Mar. 9. 36. 37.
& 10. 13. to 17.
1. cor. 7. 14.

1 In their late
Booke against
Predestination

(Eph. 1. 10. 22
23. & 8. 15.

22. 21. mo. 8. a
22. 21. mo. 8. a

22. 21. mo. 8. a
22. 21. mo. 8. a

1 Gen. 17. 13.
14. 1. cor. 10. 2.
Exo. 12. 10. 24.
and 12. 37.

Church as Anabaptists teach is
9 Antichristian.

If the beleeuing mothers child
offend not, neither bee guilty of
originall sinne, as they teach,
and bee holy as Scripture teach-
eth; then the child must needs be
of the same Church with the
mother. For of holy Churches is
but one, and so euery way Ana-
baptists erre.

As among circumeised ones,
among baptised ones aged, no-
thing but actuall transgressions
discernable by sense, did separate
from the Church and Family dis-
cernable by sense; much lesse
should infants without actuall
transgressions discernable by
sense, separate from the Church
and Family discernable by sense.

As children for obedient Fa-
thers like in time of the Law, of
carnall Ordinances, the shadows
of the Gospell were retained in
the Church and family of Israel,
and children for disobedient Fa-
thers like were restrained from

the

the Family and Church of Israel.

So likewise is the condition of Children in the time of the Gospel, the substance it selfe.

Whosoever of Christs Disciples doth receive a childe in his name, receiveth Christ; among which receivers some had not so much as bodily endowments: therefore by receiving of a child here, is meant a receiving into the Church visible.

If receiving of a Childe by a Disciple in Christs name, bee a receiving into the Church visible; or into some endowments of the Church visible; then Children ought to be baptised, which is the least endowment of the Church visible: but by receiving of a Child by a Disciple in Christs name, is at least a receiving into the Church visible, or into some endowment of the Church visible, after receiving into the Church visible.

Therefore Children ought to be baptised with water, and so received

u Mat. 19. 13. 14.
15. Mar. 10. 13.
14. 15. 16. Luke
13. 15. 16. 17.
1. Cor. 7. 14.
x Mar. 13. 5.

y Acts 3. 6.
1. Cor. 4. 17.

x Math. 18. 5.
2 Acts 3. 17.
Heb. 6. 2.

ceived into the Church, which is the least endowment of the Church visible.

If little children may receive the kingdome of God, the greater receipt, much more Baptisme of water the lesser.

But children may receive the kingdome of God, the greater receipt.

Therefore children may receive Baptisme of water the lesser receipt.

If children may receive laying on of hands, the greater, then children may receive Baptisme of water the lesser.

But children may receive laying on of hands the greater.

Therefore children may receive Baptisme, the lesse.

The signes of Gods covenant with Israel his Church, before Christes manifestation in the flesh, were Circumcision, and the Passover, both which tyed to certaine set dayes, both which observable in their Rites under paine

b *Muk. 10. 15.*
Luke 18. 17.

c *Mar. 10. 149*
15. 16. Act. 19. 6
Heb. 6. 2.
d *Act. 19. 3. 4.*

e *Mar. 10. 16.*

f *Gen. 17. 10,*
11. 12.
g *Leu. 23. 5.*

will of God, it denies his power.

To say it was and is besides the will of God, it denies his providence.

Therefore it must needs be with his will, though against his command delivered by his word and spirit, as formerly.

Hence then this question from vnregenerate men, hath and doth arise, *viz* q Why doeth God yet finde fault with man, *viz* sinfull man, seeing it is the will of God man should sinne: which hath bin and is answered to such men.

Behold, in this thou art not iust: God is greater then man. Why doest thou strue against him? for hee giueth not an account of any of his matters; his thoughts are not mans thoughts, neither his wayes, mans wayes: shall hee not doe with his owne what he will?

Nay but O man, ^u who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made

q Rom. 9.19.

t Job 33.12,13.

f Isa. 55.8.

t Mat. 20.15.

u Rom. 9.20,
&c.

mee thus? Hath not the Potter power ouer the clay, of the same lump to make one vessell vnto honour, and another vnto dishonour?

What if God willing to shew his wrath, and to make his power knowne, indured with much long suffering, the vessels of wrath fitted to destruction; and that hee might make knowne the riches of his glory on the vessels of mercy which hee had afore prepared vnto glory, &c.

How euer vnregenerate men question the soundnesse of Gods dealing heerein, yet regenerate men with admiration cry out and say, O the depth of the riches both of the wisdome and knowledge of God, how vnsearchable are his Iudgments, and his wayes past finding out! For who hath knowne the mind of the Lord, or who hath beene his Councillor? or who hath first giuen him, and it shall bee recompensed to him againe?

x Rom. I I.
3, &c.

For

For of him, and through him,
and to him, are all things, to
whom be glory for euer.

Though naturall man ought
not so to question, yet God to
free himselfe from iust imputati-
on, and to leaue vniust man with-
out excuse, by his Sonne and Sons
Apostles, answers vniust man,
saying, This is y condemnation,
that light is come into the world,
and men loue darknes rather then
light, because their decdes are
euill.

y Iohn 3.19.
and 3.44.

Yee are of your father the De-
uill, and the works of your father
you will doe.

That which may bee knowne
of God, is manifest in man; for
God hath shewed it vnto him, for
the inuisible things of him from
the creation of the world, are
clearly seene being vnderstood
by the things that are made, euen
his eternall power and Godhead,
so that they are without excuse:
Because that when they kawe
God, they glorified him not as

z Rom. 1.18.
&c.

God, neither were thankfull vn-
to him, but became vaine in their
imaginations, and their foolish
heart was darkened, &c.

And euen as they did not like
to retaine God in their know-
ledge, God gaue them ouer to a
reprobate minde, to doe those
things which are not conueni-
ent, &c.

* James 1. 13,
14, &c.

Let no man say when hee is
tempted, I am tempted of * God,
for God cannot be tempted with
euill, neither tempteth hee any
man; but euery man is tempted,
when hee is drawne away of his
owne lust, and entised.

For when lust hath conceived,
it bringeth forth sinne, and sinne
when it is finished, bringeth forth
death. Doe not erre my beloued
brethren.

Euery good gift, and euery per-
fect gift is from aboue, and com-
meth downe from the Father of
lights, with whom is no variable-
nesse, or shadow of turning. Of
his owne will begate he vs, with
the

the Word of truth; that wee should be a kinde of first fruits of his Creatures.

The better to vnderstand this mystery, must bee considered by vs the state of the Creation in its puritie, among whom Angels and men each in their Creation very good. Among Angels some fell, but not any of the Elect ones, and they after their Creation before their fall had not any euill, either within or without to tempt them; for whom therefore as a secondarie cause was not so much as a promise of a Redemer, of a Redemption.

Which Angels being fallen received the names of Diuels, euill ones among whom is an order, as in the order of the naturall or politicke body, consisting of superioritie and inferioritie, as appeareth, where it is said of *Belzebub*, that hee is the *Prince of Diuels*, which *Prince* with his Subjects being fallen, laboured and procured the fall of our first Pa-

Gen 1.31.

2 Pet. 2.4.

Iude 6.

1 Tim. 5.21.

Gen. 3.14, 15.

2 Pet. 2.4.

Iude 6.

Iohn 8.44.

Iude 9.

Reu. 11.9.

Reu. 20.10.

Mat 12.43. to

28. and 10.25.

Mat. 4, 1, &c.

2 Cor. 11, 3.

1 Tim. 2, 14.

Gen. 3, 19.

rents, and thence called a Tempter, a Deceiver of innocent man; which innocent man, though in his Creation, to the time of his fall had no euill within him to deceive him, yet had hee euill without him, *viz.* All the Apostate Angels, by, and through whose temptations he fell not voluntarily, *viz.* Without enticement of others, but by constraint, euen by the subtile inticements of a Creature in excellency and eminency of creation aboue him, speaking in the person of a beast; and therefore as a secondary cause had a promised Redeemer, as by many other Scriptures its plain that those Apostate Angels, & man being created were left to themselves deuoid of their Creators protection, preservation; otherwise they could not haue fallen, but being so left; and hauing such aduersaries, they could not chuse but fall lest they had beene Gods, equall with God.

If men in the purity of their Creation left to themselves, denoyd of their Creators protection, could not stand; how much lesse men now corrupted, left to themselves denoyd of their Redeemers protection, can stand, and withstand, not onely the Diuell and all reprobate Angels, but also his owne corrupt flesh, and whole world of the Diuels alluring and seducing seruants; by which is likewise plaine, tho God be the author of all actions; yet it is the ^a Diuell not God, who is the author, mouer and finisher of the euill of euery action of man: and man for assenting and ioyning in the said actions against the ^b Law, and ^c Gospel of God made knowne vnto them, stands condemned so well in the first as second death, and not for opposing the decree of God, for of that they are altogether ^d ignorant, and so cannot oppose it.

Which Law of God in mans

Ephes. 6. 12.

Mat. 24. 24.

^a Gen. 3. 1. Ioh. 8. 44. and 13. 27. Iam. 1. 13. 14.

^b Gen. 2. 17. & 3. 2, 3. rom 7. 7. to 15.

^c Iohn 3. 19. rom 1. 18. 19.

20, 21, 28. 3. thes. 2. 10. heb.

6. 4. 5. 6. & 10. 26. & c. 2 Pet.

2. 20. & c. Ind. 12.

^d Ro. 11. 33. 34.

e Gen. 2. 15, 17
 f Psal. 10. 7, &c.
 and 119. 35.
 47. 54, 72. 77. 92
 97. 98, 100. 105.
 Heb. 8. 10, 11.
 & 10. 16.
 1 Iohn 5. 3.

innocency according to e Crea-
 tion, and f Regeneration was,
 and is the rule of mans felicitie;
 which rule in mans corruption is
 the Rule of mans miserie, and
 continued to make knowne to
 corrupt man a creature, pure
 God a Creator; to improvident
 man a creature, provident God a
 Creator; to weake man a crea-
 ture, powerfull God a Creator;
 to vnwise man a creature, wise
 God a Creator; to vnkind and
 ynthankfull man a creature,
 kind, leuing, and bountifull God
 a Creator; to vniust and vnmer-
 cifull man a creature, Iust and
 mercifull God a Creator.

Its safe reasoning for Gods A-
 tributes, viz: Providence, Will,
 Power, Wisdome, Loue, Mercy,
 Iustice.

Dangerous reasoning against
 them, as Anabaptists and other
 like, in the pride of their owne
 Attributes doe: therefore of
 such reasonings and reasoners be-
 ware; least by the s man of Sin,
 the

g 2 Thes. 2. 3.
 &c.

the sonne of perdition, &c. whose
 comming is after the working of
 Sathan, with all power, & signes,
 and lying wonders, and with all
 deceiueablenesse of vnrighteous-
 nesse you be deceiued with them,
 that perish because they receiue
 not the loue of the trueth, that
 they might bee saued; for which
 cause God shall send them strong
 delusions, that they should be-
 leeu a lye, that they all might be
 damned, who beleue not the
 truth, but had pleasure in vnright-
 teousnesse.

If God did foresee the end of
 euery creature before hee made
 them, and that some creatures
 shall bee destroyed, some saued,
 then God made some creatures to
 be destroyed, some to be saued.

But God foresaw the end of e-
 uery creature before hee made
 them, and that some of them shall
 bee destroyed, some saued, and so
 much in their Bookes themselues
 confesse.

Therefore God made some crea-
 tures

2 Iohn 6.64.

acts 15.18.

rom 8.29.

and 11.2.

hebr. 4.3.

1. pet. 1.2.

b 1. Pet. 2. 8.
2. Pet. 2. 12.
iude 4.
e Act. 13. 48.
rom. 8. 28, 29,
30. eph. 1. 4, 5.

d Ephe. 1. 11.
e Prou. 19. 21.
isa. 14. 24, 27.
mal. 3. 6.
iam. 1. 17.

f Rom. 8. 29.
ephe. 2. 10.
and 4. 24.

g Gal. 3. 30.

tures to be ^b destroyed, some to be
e saved.

If God worketh all things af-
ter the power of his owne will,
and that he is vnchangeable, then
all creatures come to that ende
for which they were made and
ordained.

But God worketh all things
after the Councell of his ^d owne
will, and he is ^e vnchangeable.

Therefore all creatures come
to that end, for which they were
made and ordained.

If God did predestinate such
as he foresaw should be heires of
saluation, to become conformable
to the Image of Iesus Christ, then
such onely who are so conformed
shall be heires of saluation.

But God did predestinate such
as he foresaw should be heires of
saluation, to become conforma-
ble to the Image of Iesus ^f Christ
the sonne.

Therefore such onely who are
so conformed, shall bee heires of
g saluation.

Which

Which truths to oppose, you may if God please plainly see, is an opposition of the foreknowledge, wisdom, and power of God.

The serious consideration whereof wil stop the mouthes & hearts, and rouse from carelesse securitie all beleeuers of saluation, of condemnation, lest such as are fore-ordained to ^h condemnation, who after light is come vnto them, loue darknesse rather then light, because their deedes are euill, though Anabaptistes deny the same.

As at the ^k Author of all truths, so at these & many other truths, many stumble and fall eternally, from which I beseech God, for Christ Iesus sake, to free you all.

By your ^m sanctification, you shall know your effectual ⁿ vocation; by your vocation and sanctification, you shall know your ^o Election: not otherwise, for many are ^p called, but few chosen.

And

^h 1 Pet. 2. 22.
iude 4.
ⁱ Ioh. 1. 10. rom
1. 23. 2. the 3.
1. 9. 1. 12. 1. 10
^k 16. 2. 14. luk.
2. 34. rom. 9. 32
1. pet. 2. 7.
1 Rom. 9. 13. 20
23. 1. pet. 2. 18.
2. pet. 3. 16.
^m 1 Cor. 6. 11
ⁿ Rom. 8. 28.
^o 1. Pet. 1. 2.
^p Mat. 20. 16.
Read Doctor
Hughes Sermon
of this yere, on
Act. 24. 16. de-
dicated to the
Lord Keeper.

And so much at this time for the doctrines of Predestination in Election, and Reprobation before time, and manifestation thereof to the sonnes of men in time.

That you be not deceiued, remember the q Prophets, & Christ Iesus the Prince of Prophets, his faithfull Apostles, their admonitions, and know for certaine, that as skilfull Fishers, and cunning Fowlers bayte their gynns with what is good and wholesome for Fish and Fowle, and thereby doe betray both Fish and Fowles into their gynns; so doe cunning deceiuers bayte their errors with what is good and wholesome for soules of men, and thereby doe betray the soules of men, which otherwise could not be betrayed, lesse they were more insensible then Fish and Fowle.

You may if God will, remember, that godlinesse is a u myste-
rie, yea a x great mysterie, which

a na-

q Iere. 23. 11.
to 40. mal. 2. 1.
to 17.
r Mat. 7. 15. &
16. 1. 1. 2. & 24.
24. luke 8. 13.
s Ads 20. 28.
2. Cor. 11. 13.
14. 1. 3. gal. 1. 3.
9. 1 thes. 5. 1.
1 iohn 4. 1.

t Therefore
called by the
Holy ghost a
mystery of ini-
quitye, 2 Thef.
2. 7.

u = Cor. 2. 7.
ephe 3. 9.
x 1 Tim. 3. 16.

a naturall man receiue[n]t not : for it is foolishnesse vnto him : neither can hee know it, because it is spiritually discerned, which multitudes of enlightned & ones loue not therefore not so easie to bee attained vnto (though a teaching Anabaptist to mee lying in my sicke bedd, and much troubled in the consideration of these differences, otherwise affirmed in these wordes, viz. That Predestination and Baptisme were so easie to be vnderstood, as that a naturall man might plainly discern them) and the truth is, the Predestination, and Baptisme which they maintaine, is so easie to bee vnderstood and discerned, as they affirme, viz. that a naturall man may discern them; witness the multitudes of their disciples receiuing them, and grosse ignorance in maintaining them, or any other mysterie in the Gospel, and more carelesse, and more vnchristian-after walking, &c. according to those descriptions
of

y 1 Cor. 2. 14.

z Iohn 3. 19.

rom. 1. 28.

2. thes. 2. 10.

* Rom. 2. 17, to
25. 2 tim. 3. 1,
&c. 2 Pet. 2. 1,
&c. iude 3, &c.

Jer. 6. 16.

a Mat. 7. 14.

b Jer. 6. 16.
mat. 23. 2, 34
1 thes. 5. 21.
1 iohu 4. 1.

of such men long sithence laid
downe in holy * Writ for the
Saints information and admoni-
tion.

Among the many waies suppo-
sed to lead towards heauen. The
good way is onely one, and that
way is the old way, a narrow
way which brings rest to the
soules of them that walk therein.

Therefore according to the
Prophets, Christ Iesus, and the
Apostles counsels, Stand in the
wayes and b inquire for that
way, and walke therein, and you
shall find rest for your soules; in
which enquiry obserue this me-
thod: viz. Among Teachers and
people taught in each way.

1 Obserue their seuerall do-
ctrines and produced proofes, in
which whether they tend to the
crucifying of the flesh, with the
affections and lusts.

2 The qualifications of such
as they admit into memberhood,
and the manner of such admit-
tance.

3 The

3 The causes and manner of their Excommunication and Absolutions.

4 The Quallifications, Elections, Admissions, Inductions, of their Dispensators, Administrators in order among them.

5 The Excommunications, & Absolutions passed vpon men in that order, causes, and manner thereof.

6 The generall behauour of their Dispensators and people dispensed vnto both in Church and common meetings.

7 Their particular betraying policies for enlargement of their kingdome.

Euery of which for the helpe of memory, after euery meeting to record in paper, vnder its particular proper head.

And thereupon prepared by
 c Prayer, to repayre to the d Law
 and testimonie, the touchstone to
 try the same. And to learned
 e Elders appointed by God to
 helpe you in that tryall, and so
 much

c Ephes 6. 13.

1 thes. 5. 17.

d Ilsa. 8. 10.

e Mal. 2. 1. 2. to

10. acts 2. 37.

much at this time for the meathod of obseruation and tryall : with a Reference for your further direction to a Booke printed this yeare, entituled the *Unmasking the Man of Sinne*.

f rom. 9. 20. 21.
22. 2 tim. 2. 20
5 I Pet. 1. 2.

h I Pet. 1. 5.

As to deny the Doctrine of Predestination, viz: Gods g foreknowledge, foreordination, in creation of some to honour, of some to dishonour, and h preservation of them according to the said ordination is a deniall of the wisdom, power, and vncchangeablenesse of God.

So to deny Children to bee Christians, as they doe, is to deny the mercy and iustice of God, and sufficiency of Christs Sacrifice, as afterward is manifestly declared.

If Children dye before a ctuall sinnes, they must bee either saued or damned.

If damned it denies the mercy and iustice of God, which saith, The soule that sinneth shall dye, the Sonne shall not beare the iniquity

i Eze. 18. 4. 20.

quiry of the Father.

If saied it denies the sufficiencie of Christs Saorifice, in mainetaining saluation without k Christ.

By their bookes, and reasonings, they likewise affirme, that a iustified, regenerate man, become one in spirit with the Lord, may be cut off from the body of Christ, fall away and bee damned; by which likewise they deny the power of God, in and through the Faith of Iesus Christ, the faithfulnesse of God and Christ, the testimonies of holy Scripture, the confessions of the Saints, and the comforts of a Christian in life and death, leaving him no assurance of enioying Eternall life, or escaping eternall death.

Whether euer men (at least) were more grossely blind, or at most more grossely wicked, more deeply drowned in the Mysterie of iniquitie, then so to deny the fore-knowledge,

F power,

k Iohn 14.6.
act. 4. 10, 11, 12.
1. iohn 2. 2.
1. tim. 4. 10.
1 Rom. 5. 1.
1. iohn 3. 9.
and 5. 18.
m 1. Cor. 6. 17.

n Ephe. 1. 11.
1. pet. 1. 5.
o Gal. 2. 20.
p Iere. 32. 40.
q Iohn 6. 39. 44
r Iohn 8. 55.
mat. 24. 24.
1 iohn 3. 9. &
5. 18.
1 Rom. 7. 24, 25
& 8. 3. 2. tim. 4
7. 8. 18.

o 2 Thef. 2. 7.
reuel. 17. 5.

power, wisdom, mercy, justice, faithfulness of Father, Sonne, and holy Ghost, testimonies of holy Scriptures, confessions of the Saints, comforts of Christians in life and death, as their positions and reasonings doe: let God the Father, Sonne, and holy Ghost, the former Saints, and their diuine Testimonies be Iudge betweene vs.

u Acts 17.30.

* Acts 26.18.

x 2 Tim. 2. 25.
26.

y Psal. 51.4.

z Num. 5.6.

pro. 28.13.

mat. 5.23.

iam. 5.16.

Wherefore if it be of u ignorance I beseech God for Christ Iesus sake to open their * eyes, and by Christ Iesus to giue them repentance to the knowledge of the x truth, that they may recover themselves out of the snares of the Diuell, who are taken captiue by him at his will, and that repentance by inward and outward confessions to y God, to z Man, whom they haue offended among men. The whole Church of England and all other Churches practising and maintaining baptizing of Infants with water into the Church, the visible body of

of Christ in time of the Gospel:
as circumcising of Infants with
Circumcision of the flesh into
the Church of Christ, the visible
body of Christ in time of the Law
to the whole nūber of such lining
ones, which by their betraying
practises they haue deceiued.

With promised resolution in
a heart and mouth to liue b holy-
ly and righteously their remain-
ning daies, intreating withall
the Saints to ioyne with them by
c prayer to God in the d Name
of Iesus Christ for pardon, with
e confidence to be heard, and the
like repentance to be performed
by those betrayed by them, which
haue no more immunitie by
being betrayed, then had our first
f Parents *Adam* and *Eue*, and I-
sraels betrayed g Posteritie.

If it bee of wilfull malitionf-
nes against their receiued know-
ledge of the truth, then to labour
to proceede no further in their b
deceiuings, that so their torments
in Hell may be the i lesser.

Which

a Dent. 6. 4. 5.

b Luke 1. 74.

c Iam. 5. 14. 15.

16.

d Ioh. 14. 13. 14.

e Iam. 1. 6.

f Gen. 1.

g Eze. 3. 18. 20.

and 33. 8.

h 2 Tim. 3. 9.

i Reu. 18. 6. 7.

and 20. 3.

Which that it may the better
appeare vnto them, whether it be
so or not, there is contained in
the following Tractate, a De-
scription of the sinne against
the Holy ghost, by which
to trie them-
selues.

I AU59

F I N I S.



A
DESCRIPTION
OF THE SINNE A-
GAINST THE HO-
LY GHOST,

Which Description, upon
Request was written for one
afflicted, in Conscience,
Doubting of being in
that Sinne.

And now published not onely for
that afflicted one, but for
the Benefit of all others
so afflicted, or subiect
to like affliction.

LONDON,
Printed by A.M. for George Winder,
and are to bee sold at his Shop in
Saint Dunstons Church-
yard. 1622.

A
DESCRIPTION
OF THE SINNE A
GAINST THE HO
LY GHOST.

Which Description, upon
Reduction, is fitted for one
of the following



and now published not only for
the afflicted one but for
the benefit of all others
to be afflicted or injured
in the Affliction.

LONDON,
Printed by A. W. for George Winstanley
and are to be sold at his shop in
Saint Dunstons Church
yard.

To his beloued and
affected Sister, A. G. free-
dome from the said affliction,
in and for the Lord Iesus
heartily desired.



Cording to Gods
commaund, ha-
uing by his mer-
cie passed thro-
rough such and other like mi-
series, wherein you yet re-
maine; a written Copie wher-
of which I gaue to a Gentle-
man, for the comfort of his
wife now lying in the same
miseries, I haue here sent on-
to you for your comfort, toge-
ther with a description of the

2. Cor. 1. 3. 4.

Luke 24. 45.

ephe. 1. 18.

Actes 16. 14.

Reue. 3. 7.

2. Cor. 13. 5.

sinne against the Holy ghost,
 & that according to your de-
 sire, and my own promise, ear-
 nestly desiring God the Fa-
 ther, for Christ Iesus sake,
 that your understanding, as
 sometimes the Apostles, and
 Lidias were, may bee so ope-
 ned (by him that openeth and
 no man shutteth) in the un-
 derstanding of the forenamed
 sin, as thereby to your euerla-
 sting comfort, you may be en-
 abled, cleereely to examine,
 try, and discern your present
 condition.

Your wel-wishing Christian
 Brother, daily praying for
 your establishment in
 the Lord Iesus.

I. P.



M. I.



According to your
desire, and my own
promise, I haue
considered my heads
infirmities, the be-
ginning, continuance, and I hope
in God, the end therof, which for
for your wifes better aduantage,
I haue in part related, that there-
by she may discern, whether hers
bee the same, or in some resem-
blance like the same, and accord-
ingly thereunto, to vse, or not
to vse, such helping remedies
hereafter mentioned, as my selfe
haue vsed: for as diseases differ,
so doe remedies likewise; for that
which is a remedy in one disease,
is oftentimes the contrary in an
other disease, &c.

My disease was a deprivation
of

of the vse of Iudgement, euen in the most inferiour things, ~~viz~~ euen in ordinary & necessary providing of food and apparel; much more, a deprivation of the vse of Iudgement in superiour things, in so much as I was ashamed, and afraid to bee in any company, especially in vnderstanding company; yea many times both on horse and foot, to auoyd meeting with such company, I haue trauelled myles out of the ready accustomed wayes, yea many times many howers at a time; both in bed, and on my chaire haue I lien and sate musing about I knewe not what. Which infirmitie was accompanied with a burning heat at my heart, a swelling at my stomacke, as if my bowels would issue forth at my mouth; with a running wind betweene my flesh and skin, ouer all parts of my body, resting a more or lesse time at a place euer longest in my head, and then sounding somtimes like a rushing wind among trees in a wood,

wood, sometimes like water falling from the wheele of a Mill, sometimes like Bees in a hieue, and sometimes like a master Bee, preparing for the time of swarming, & that so loud, as I thought persons present with mee might heare the same: which infirmity was likewise accompanied with such closenesse and costinenesse of body, as constrained mee to vse violent meanes for euacuations, as by sweat, so otherwise accompanied withall with a very immoderate appetite, eating much, yet not satisfied, wearing many clothes, yet thereby seldome warmed, accompanied with multitudes of fearefull Dreames, and restless nights, rising in the morning so faint and weary, as on the end of a long and painefull iourney; yea, in my waking times, both in day and night accompanied with multitude of restless feares, inwardly vexed at others mirth, and private by-conference, supposing it to bee at my

my miserable foolishnesse. Which disease in humane iudgement originally grew, through a feare taken, at my age of about seauen or eight yeares, when being at the Schoole, I was seised vpon as a Ward, and violently carried away from both Master and Mother, threatned withall to bee carried in a Trncke or Cloke-bagg, and so held from my friends till a quarter of a yeare or vppwards, when my Mother againe redeemed me: which infirmitie increased through the violent abuses of a person, which for a uoyding of offence, I forbear to name. Which disease continued through immoderate study, separation from moderate exercise, and humane societie, with immoderate vse of Physicke, and immoderate caring for the things of this life, as Riches, Honours, and the like, which suffered not any comfortable heavenly meditation to rest in me.

These as a taste of the miserable

ble communicants in my sustained miseries : the continuance whereof from its beginning endured from my foresaid age, till about Christmas last, but in its height about twentie yeares, ended as aforesaid, but with some intermissions, of a quarter halfe, and once a whole yeare from its height of extremitie.

The meanes of Phisicke I haue vsed, in sweating, purging, cupping, Blistring, Bleeding, Bathing, and what not, are almost infinite.

The tormenting paine thereof, (hope of ease set apart) insupportable. The costes and losses in worldly endowments by that Infirmitie sustained, thousands of pounds at least, without being able certainly to relate the least freedome from that infirmitie thereby.

Onely thus, the reported excellency of my Physician, and Phisicke, before its vsing, as afterwards, haue somtimes giuen seeming

ming ease onely, not otherwise, and that the vtmost commendation I can giue of all the Phisick I haue vsed for this infirmitie.

Howsoeuer this bodily Phisick hath not aduantaged in yeelding me certaine ease, yet oftentimes by Gods mercy I haue had for a more or lesse time certaine ease.

Sometimes through the societie of others in the same affliction, and of others formerly deliuered out of the same.

Sometimes by consideration of persons deliuey from infirmities and other afflictions after many yeares durance, I haue receiued certaine ease, sometimes for a more, sometimes for a lesse continuance. Once after a Dreame violently conflicting with death, in which conflict, at least a seeming rushing wind arising from my inferior parts, to both heart, stomacke, and head, putting to my then seeming, a small end to my dayes on earth: immediately after which dreame and traunce being

Luke 8.43.
and 13.11.
iohn 5.5.

being ouer, I receiued perfect ease for neere a yeares continuance together, with much strength and abilitie both in body and minde, being immediatly before much payned, faint, and weake both in body and minde, as in the preccedent lines I haue related.

Oftentimes, when in great worldly troubles being called to appeare before Authoritie, and reasoning with my selfe whether not to goe, and so come vnder contempt, and subiect to fine and imprisonment; or to goe and so come vnder iudgement of being a foole, and not onely subiect to haue my discended Inheritance begged from mee, but also to become a by-word of disgrace, and that not onely for a dayes continuance, but during life, resting euen between hope and despaire of being able either to remember or speake what might make for my iust defence; yet presently at the instant time of appearing, and during the time of hearing
only

only no longer, receiuing absolute freedome from my infirmity, and competent desired abilitie, both to remember, and speake, in my iust defence, together with a contented gracious hearing.

Sometimes immediately after serious consideration of the errors of my wayes, *viz.* pride, lust, couetousnesse, seeking honour, riches, and other fleshly contentments, and resolution to alter and change my affections & actions, receiuing perfect ease and freedome, with a continuance, till pride, lust, and couetousnesse againe renewed, no longer.

The issue whereof by Gods mercy, bringing me with sometimes miserable *Iob*, to a cleare sight of my ignorant blindnesse, and absolute inabilitie; in and of my selfe both to speake and doe any kind of good, and that freely to confesse to hopefull persons fearing God, desiring their prayers together with me to God, for deliuerance from the said sinnes, and

Iob 42. 1, 2, 5,
&c.

and all other, which were no lesse then innumerable, as also deliuerance from my said infirmitie, of which infirmitie I now rest absolutely freed, and so haue done sinthence Christmas last, praised bee God for it, and so I hope I shall continue to the end of my dayes.

The secondary cause of bodily and spirituall infirmitie, I finde to be ^a sinne.

The secondary remedies, I finde to bee ^b repentance from sinne, ioyned with ^c faith in or towards God.

And so much by Gods speciall assistance, through your instance, and my bounden ^d duty, I thought good to relate, for the comfort of your wife resting in the same trouble, wherein my selfe formerly haue been, beseeching God for Christ Iesus sake in his good time to giue her the like deliuerance, and in the meane time, patience in the meanes to waite for the same.

G

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a Deut. 28.

b Tob 42. 1. to
17. 2. king. 20.
1. &c. mark. 9.
29. lam. 5. 14.
15, 16, &c.
c Mark. 9. 23.
& 11. 22, 23, &c.
d 2 Cor. 1. 3,
4, &c.

and all these things which were made
 then in the beginning, as also before
 the foundation of the world, in the
 which I have said, I have said
 lately, and I have said
 these things, and I have said
 God, and I have said
 continue to the end of my days
 The words of the Lord of hosts
 and I have said, I have said

and I have said, I have said
 The words of the Lord of hosts
 to be a sign and a wonder
 to you, and to the world
 God
 and I have said, I have said
 and I have said, I have said
 and I have said, I have said
 good, and I have said, I have said
 your words, and I have said, I have said
 trouble, and I have said, I have said
 I have said, I have said, I have said
 I have said, I have said, I have said
 to give, and I have said, I have said
 and in the name of the Lord
 in the name of the Lord



A Description of the Sinne against the Holy Ghost.



Hich Sinne is discovered, *Hebr. 6.* 4, 5, 6. wherein are related diuers common gifts, or works of the spirit; common I call them, because the Reprobate so well as the Elect, haue had, & may haue them: which common gifts or workes there expressed, are in number five, viz.

1. Enlightning.
2. Tasting of the heavenly gift.
3. Pertaking of the Holy Ghost.

G 1

4. Ta

a *Mat. 7. 22.*
and *24. 24.*
1. cor. 13. 1, 2, 3

Of the Sinne against

4. Tasting the good word of God.
5. And powers of the world to come.

The vnderstanding of which five gifts or works of the spirit, are opened and vnfolded by other Scriptures, as in these following lines, to such as haue receiued, or are made capable to receiue the knowledge of those gifts, or works of the spirit, may plainly appeare.

b Rom. 3. 9. & c.
& 5. 18. eph. 1.
18. & 2. 1, 2, 3,
12. & 4. 17, 18.

Gen. 3. 7.
so 13.

As our first parents by b transgression, lost to themselves and their posteritie their spirituall sight, knowledge, vnderstanding of God, and his loue, as appeareth by their flying from God, and labouring to hide their nakednesse from God, by figg leaues, and trees of the garden, and excusing themselves by accusing God, and one another.

And C^{ay} their first sonne, like labouring, after he had slaine his brother Abel answering God (asking him where his brother was) saying,

saying, I know not, am I my brothers keeper? as if God in his iudgement saw, and understood, as man, no otherwise then with bodily eyes and eares.

d Gene. 4.9.

So stood, and stands the cause of naturally blinded Iew, and Gentile, both in iudgement and practise, as appeareth, where it is said, Hear ye indeed, but vnderstand not, and see ye indeed, but perceiue not, &c.

e Isa. 6.9.

They seek to deepe to hide their counsels from the Lord, and their workes are in the darke, and they say, Who seeth vs, who knoweth vs?

f Isa. 29.15.

Euery man is brutish in his owne knowledge, there is none that vnderstandeth, none that seeketh after God; there is no feare of God before their eyes. God hath concluded them all in vnbeliefe.

g Iere. 10.14.

and 51.17.

psal. 49.20.

h Rom. 3.9.

&c.

i Rom. 11.32.

The scripture hath concluded kall vnder vnder sin, that the promise by faith of Iesus Christ, might be giuen to them that belecue.

k Gal. 3.22.

The truth whereof in my owne person and experience haue I found, who in sinning haue thought my selfe safe enough, so long as it were not committed in presence of one, whom I supposed to professe the name of God in sincerity; and being found in the act of sinne, I haue with *Adam* and *Eve* laboured to excuse my selfe, by saying, such a companions temptation drew me into it, otherwise I had not so offended.

Witnesse likewise the customary confessions of Prisoners at the Bars of Iustice in euery age, and so as formerly, all remaine till God by Iesus Christ doth enlighten their understanding, which by our first parents transgression as formerly, were so darkened, resembliuely as a man that hath a Vaine ouer his sight, by reason whereof he sees not, yet his eyes and heart still remaines, as appeareth where it is said, that *There is a light in man, and the inspiration of the Almighty giveth them vnderstanding.* Their

First gift of the Spirit, viz. En-
lightning.

1 Th. 5: 3. 10: 2.
eph. 1: 17, 18.

Ioh 1: 2. S.

Their eyes were opened, and they knew him.

He opened their understandings, &c.

The Apostle was sent to the Gentiles, to open their eyes, and to turne them from darknesse to light, &c.

The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance among the Saints, &c.

After yee were illuminated, yee endured a great fight of afflictions.

I have heard of thee by the hearing of the eare, but now mine eyes see thee.

This inspiration opening the eyes; the vnderstanding illumination is that enlightning the first of the said five gifts or works of the spirit, which enlightning bringing a man to the knowledg of the inuisible things of God, that is to say, his eternall power and Godhead, Gods Lawes, his own transgression of those lawes, and iudgements due for the same, and makes them crie out, what they shall doe to be saued. And so

Luke 24.31.

Ver. 45.

Actes 26.18.

Ephe. 1.18, 19, &c.

Hebr. 10.32.

Iob 42.5.

a Heb. 6.4.

b Rom. 1.19, 20, 31.

c Actes 2.37. and 9.18. and 16.30. & 19.18. rom. 7.10. 15.

Second gift of
the Spirit, viz.
The heavenly
gift.

d Rom. 12. 6.
1 cor. 12. 4. to
12. 28. 29. & 13.
1. 2. & 2. 11. 13.
14. 15. mat. 7.
22. & 24. 24.
ephe. 4. 7. to 12.
phil. 1. 29.

e Acts 5. 31.
2. tim. 2. 25.

f Iohn 1. 16. &
15. 5. 1 cor. 1.
30. & 12. 4. ephe.
4. 7. gal. 3. 20.
1. Iohn 3. 9.

g Hebr. 6. 1. 2.

h Hebr. 6. 4.

much for the first gift, or work of
the Spirit, viz. Enlightning.

Secondly, of the second gift, or
worke of the Spirit, viz. tasting
of the heavenly gift.

Of heavenly gifts, viz. 2 gifts
of the spirit of God, (and there-
fore heavenly) are many; among
which giftes of the spirit, these,
viz. the word of Wisedome, the
word of Knowledge, Faith, Gift
of healing, Working of miracles,
diuers kind of Tongues, Inter-
pretation of Tongues, &c. Repen-
tance, Remission of sinnes,
&c. of all which Christ is the
Fountaine, from whence euery
of the said heavenly gifts are de-
riued to the sonnes and daughters
of men.

Among which diuersitie of
of gifts, that gift knowledge, and
beliefe of the doctrines of the
Gospell, viz. Repentance from
dead workes, &c. is the second of
the said 2. particular gifts, or
workes of the spirit, as appeareth
by the Apostles answer to the
inqui-

inquiry of those enlightned ones what to doe, and that presently vpon their enlightning, saying, Repent and bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes; as by other places, among which these.

Actes 2. 38.

Remember the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions.

Heb. 10. 32, 36.

Yee haue need of patience, that after yee haue done the will of God, (viz. repented) ye might receiue the promise.

Bring forth fruit meet for repentance, &c.

Matth. 3. 9.

Iohn came to you in the way of righteousness, and ye beleened him not, but Publicanes and Harlots beleened him, and yee when yee had seene it, repented not afterwards, that yee might beleene him.

Matth. 21. 32.

Except yee repent, yee shall all likewise perish.

Luke 13. 3. 5.

In meeknesse instructing those that oppose themselves, if God peradventure will giue them repentance, to the acknowledging of the truth, and that they may recouer themselves out of the snares

2 Tim. 2. 25, 26.

snare of the Devill, who are taken captiue by him at his will.

i Hebr. 6. 1, 2.

k Iohn 12. 42.

i Iohn 3. 1, 2.

m Mat. 4. 17.

Leauing the principals of the doctrines of Christ, let vs goe on vnto perfection, not laying again the foundation of ⁱ Repentance from dead works &c.

Among the chiefe Rulers k many beleued on him, viz. his preachings to be true, but because of the Pharises, they did not confesse him, lest they should be put out of the Synagogue; for they loued the praise of men more then the praise of God, one of which was ⁱ Nicodemus, that came to Iesus by night, saying vnto him, Rabbi, we know thou art a Teacher come from God; for no man can doe those myracles which thou dost, except God be with him.

Among which doctrines of Christ preached vnto them, and beleued of them, Repentance was the first, as appeareth where it is said, From that time Iesus began to preach, saying, ^m Repent, for the kingdome of heauen is at hand,

hand, whose preachings were accompanied with many and sundry myracles.

Which second succeeding gift or worke of the spirit, viz. Repentance is a change of affections, and actions, viz. a turning from the power of o Sathan to God; from dead p works, to serue the liuing God, viz. from a couering of sinnes, to a q confessing of sinnes to Elders, to receiue instruction what to doe, and helpes in prayer to God, for power to doe, and pardon vpon doing, to brethren offended, viz. from offending a brother; to a hearty reconciliation to a brother, and that by confessing, and restoring of wrongs done to a brother: which reconciliation with a brother, is vnderstood by the word clearing, washing, putting away the x euill of doings from before the eyes of the Lord, y cleansing of hands, purifying of hearts &c. for that euery brother in z Christ, is a one with Christ,

n 2 Cor 7. 11.
o Acts 26. 18.
p Heb. 9. 14.
q Prou. 28. 13
r Mal 2. 7.
mar 3. 5. acts 2
57. & 19. 18.
iam. 5. 14. 15. 16
f Mat. 5. 23, 24.
25. luke 17. 4.
t Pro. 3. 27. according to the
law, Exo. 22. 1.
&c. leui. 6. 2. &c.
nehe. 5. 11. eze.
33. 15. according
vnto Samuel &
Zachary their
example, t Sam
12. 3. luk. 19. 8.
according to
Christs general
command mat.
7. 12. agreeable
with Deu. 22. 1.
&c.
u 2. Cor. 7. 11.
x IIs. 1. 16. &c.
y Iam. 1. 8.
z Ioh. 14. 20. 23
a Ioh. 17. 22. to
25. 1. cor. 6. 17.

* Iohn 10, 30.

a Mat. 23, 24.
25. luke 17, 4.

Commanded.

b Ioe 1, 11.
and 2, 13.c Ioe 2, 1, 10.
mar. 10, 28.
phil. 2, 12.d Ier. 4, 8. ioe 1.
2, 12. luk. 13, 24.
hebr. 5, 7.
* Rom. 8, 7.

Christ, and Christ * one with God : therefore euery sinne against God, is against a brother in Christ, and must bee confessed to Brethren in Christ, as for reconciliation, so to receiue instruction, Edification, Exhortation, and comfort from Brethren: with which clearing, viz. Confession, Restitution, a Reconciliation, are accompanied these folowing particular works of change, viz.

From a carnal lo-
uing of our selues.

Pia^{ti}fied.

To a spirituall
b disdain^{ing} of our
selues.

b Psal. 38, 7.
& 33, 22. iob
42, 6. Ierem.
31, 19.

From not being
afrayde of Gods
iudgements.

To a c feare of
Gods iudgements.

c Exod. 14, 31.
& 19, 16. & 20.
18, 19. deus. 9.
10, 1. chron. 21.
30. iere. 30, 5, 7.

From a vehement
desire to sinne.

To a vehement
d desire of pardon
for sinne.

d Psal. 6, 1. &
38, 1. & 51.

From zeale * a-

gainst

Commanded.

e Reuel. 5. 19.
hebr. 12. 1. 4.

f Leuit. 16. 29.
31. and 23. 32.
ioel 2. 13.
iames 4. 9.

gainst Gods lawes.

To e zeale for
Gods lawes.

From pleasing &
pampring our flesh
by excesse of appa-
rell, dyet, vaine
pleasure, wanton
company.

To taking f re-
uenge against our
flesh, not onely by
denying it excesse
of apparell, dyet,

vaine pleasure, wanton company,
but also by pressing our bodies
to meaner apparell, meaner diet,
yea sometimes for a more or lesse
time, to absolute abstinence from
all kinds of food, to sorrowing
and mournfull company; as plain-
ly appeareth by the Scriptures on
the left hand, shewing the Com-
mand; and Scriptures on the right
hand, shewing the Practise.

And so much for that second
gift or worke of the spirit, viz.
knowledge and beliefe of the do-
ctrine

Practised.

e Exod. 32. 19.
numb. 25. 7, 8.
psal. 69. 9. and
119. 139. iere.
23. 9. 10. 11.

f 2. Sam. 12. 16
psal. 69. 10. 11.

Third gift or
worke of the
Spirit, viz. Par-
taking of the
holy Ghost.
a Iohn 7.17.

b Matth. 3. 6.
acts 19. 13, 19,
20.

c Gal. 3. 3. and
4. 14, 15, 16. &
5. 7. mat. 13. 20.
I tim. 1. 5, 19.

d Heb. 10. 28,
29. 2 pet. 1. 4.
&c. and 2. 13.
&c. iud. 1. 12.

Strine of the Gospell, namely, re-
pentance, &c.

Thirdly, of the third gift or
work of the spirit, viz. Pertaking
of the holy Ghost, which is not
onely a resolution to repent, but
also a beginning of the practise
thereof, as appeareth where it is
said.

Many that beleueed, became and
confessed and shewed their deeds. Ma-
ny of them also which used curious
Arts, brought their books together, and
burned them before all men, and they
counted the price of them, and found it
fiftie thousand pieces of siluer: so might-
ily grew the Word of God, and pre-
uailed.

Are ye so foolish, hauing began in
the spirit? are ye now made perfect by
the flesh? yee did runne well, who did
hinder you, that you should not obey the
truth?

He that despised Moses Law, died
without mercy: of how much sorer pu-
nishment shall hee be worthy of, who
hath troden vnder foot the Son of God,
and hath counted the blood of the Co-
uenant,

uenant, wherewith hee was sanctified,
an unholy thing, and hath done despite
unto the spirit of grace.

And so much for that third gift
or worke of the Spirit, viz. Pertak-
ing of the holy Ghost.

Fourthly, of the fourth gift or
work of the Spirit, viz. the good
word of God, which is the com-
fort of the holy Ghost, in obeying
the doctrine of the word, which
is sweete and comfortable to o-
beyers, as appeareth where it is
sayd:

The Statutes of the Lord art right,
c reioycing the heart, &c. More to bee
desired are they then golde, yea then
much fine gold, sweeter also then hony
and the hony combe: moreover, by
them is thy seruant warned, and in kee-
ping of them there is great reward.

I haue t reioyced in the wayes of thy
Testimonies, as much as in all riches.

I will g delight my selfe in thy Sta-
tutes.

Thy h Testimonies are my delight,
and my Counsellors.

Make me to i goe in the path of thy
Com-

Fourth gift of
the Spirit, viz.
Tasting of the
good word of
God.

c Psal. 19. 3, 9,
10, 11.

f Psal. 119. 14.

g Ver. 16.

h Ver. 24.

i Ver. 35.

Commandements: for therein doe I delight.

k Ver. 17.

I will^e delight my selfe in thy Commandements which I haue loued.

l Ver. 30.

This is my^l comfort in my affliction, for thy word hath quickened me.

m Ver. 52.

I m remember thy Iudgements of olde, O Lord, and haue comforted my selfe.

n Ver 54.

Thyⁿ Statutes haue been my Songs in the house of my pilgrimage.

o Ver. 69. 70.

p Ver. 72.

The proud haue forged a lye against me: &c. their heart is as fat as grease, but I o delight in thy Law.

The Law of thy mouth is p better to me, then thousands of gold and silver.

q Ver 74.

They that feare thee will bee glad when they see me, because I haue q hoped in thy word.

r Ver. 77.

s Ver. 92.

Let thy tender mercies come unto me, that I may liue: for thy Law is my^s delight.

Vntesse thy Law had beene my^s delight, I should then haue perished in my affliction.

t Ver. 97.

O how I loue I thy Law: it is my meditation all the day.

Thou through thy Commandements hast

hast made me wiser then my enemies,
for they are enu^r a with me.

I haue more vnderstanding then all
my teachers, for thy Testimonies are
my b meditations.

I vnderstand more then the an-
cients, because I c keepe thy precepts.

How d sweet are thy words vnto
my taste; yea sweeter then hony to my
mouth.

Through thy statutes I get e vn-
derstanding, therefore I hate euery false
way.

It is f time for thee Lord to worke,
for they haue made voyd thy Law.

Therefore I loue g thy comādements
aboue Gold, yea aboue fine Gold.

He that receiued the d seed in stony
places, the same is he that heareth the
Word, and anon with ioy receiueti it.

Then they that gladly i receiued his
Word were baptized, &c.

And they continuing dayly with one
accord in the Temple, and breaking of
bread from house to house, did eat their
meat with gladnesse, and singlenesse of
heart, &c.

The Eunuch when he was baptized

H

went

a Ver. 93.

b Ver. 99.

c Ver. 100.

d Ver. 103.

e Ver 104.

f Ver. 126.

g Ver. 127. to

132. 140. 143.

162. 163. 165.

167. 171. 174.

h Matth. 13. 20.

i Actes 2. 41.

to 47.

k Acts 8.38,39

l Acts 16.32,

33,34.

m 1. Pet. 2.1,

2.3.

n Num. 23.10.

mat. 13.20.

o Hebr. 5.5.

1 cor. 13.1.

2 Cor. 2.15.

Fift gift of the
Spirit, viz. Ta-
sting of the
power of the
world to come.
p Matth. 7.22
& 12.24. to 36.
acts 3.12. luke
10.17.

went away & reioycing.

The layler after hee beleened the
word, and was baptised: he & reioyced
beleenuing in God with all his house.

Wherefore laying aside all malice, and
all guile, and hypocrisie, and enuy, and
enil speaking, as new borne Babes in de-
sire the sincere milke of the word, that
they may grow thereby.

If so be that ye haue tasted that the
Lord is gracious, a taste whereof wic-
ked men haue had, and may haue.

And so much for the fourth gift
or worke of the Spirit, viz. Ta-
sting the good word of God.

Good in respect of man, effe-
ctually onely as it is to him the
saour of life: Good in respect
of God, both casually, and effe-
ctually, as it is the saour of life
and death.

Fiftly, of the fift gift or worke
of the Spirit, viz. Tasting the po-
wers of the world to come.

Which is pabilitie to cast out
Denills, and to Preach in the spi-
rit of power, as appeareth, where
it is said:

The

The kingdome of God is not in word,
but in power.

q 1 Cor. 4. 20.

Behold, I send the promise of my
Father upon you, but sarriage at Ieru-
salem, till yee bee endued with power
from on high.

r Luk. 24. 49.

It is not for you to know the times or
the seasons which the Father hath put
in his owne power.

f Acts 1. 7. 2.

But you shall receiue power after
that the Holy Ghost is come upon you,
and ye shall be witnesses vnto mee both
in Ierusalem and in all Iudea, and in
Samarita, and vnto the vtmost part of
the earth, &c.

My speach or my Preaching, was
not with intising wordes of mans wise-
dome, but in demonstration of the spi-
rit, and of power, that your faith should
not stand in the wisdom of men, but in
the power of God.

r 1. Cor. 2. 4. 5

According to the power that the
Lord hath given me to edification, and
not to destruction.

u 2. Cor. 13. 10

The weapons of our warfare are not
carnall, but mighty through God, to
the pulling downe of strong holdes, ca-
sting downe imaginations, and every

x 2 Cor. 10. 4. 5

high thing that exalteth it selfe against the knowledge of God, and bringing in to captivitie every thought to the obedience of Christ.

For his letters say they are weightie and powerfull, but his bodily presence is weake, and his speech contemptible.

y Ephe. 6, 10, 11

Finally my Brethren, be y strong in the Lord, & in the power of his might, for wee wastle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places, &c.

A tasting of which power, is that fift gift, or worke of the Spirit.

Enlightening discouers and shewes to man, the wayes of his spirituall misery, making him cry out, what shall I doe?

Tasting of the heavenly gift discouers and shews man the way of spirituall safetie, making him cry out, How shall I doe?

Partaking of the Holy Ghost, giueth power to doe.

Tasting of the good Word of God

God, giueth cōfort in the doing.

Tasting of the powers of the world to come, ouercommeth the enemies, which arise against doing.

And so much for the siue seuerall gifts, or workes of the spirit.

After which ^aenlightening, tasting of the heauenly gift, partaking of the holy Ghost, tasting of the good word of God, and powers of the world to come.

After receiuing of the knowledge of the ^b truth, after ^c escaping from them who liue in error, after escaping the ^d pollutions of the world, through the knowledge of the Lord, and Saviour Iesus Christ, after ^e speaking against the Holy Ghost, after going out of the ^f vncleane spirit, after light is ^g come into the world (*viz.* vnto them) to enlighten after that they ^h knew God.

If they fall away, sinne ^k willingly, tread vnder foot the Sonne of God, count the blood of the Couenant, wherewith they are

H 3

sancti-

^a Heb. 6. 4, &c.

^b Heb. 10. 26.

^c 2 Pet. 2. 18.

^d Ver. 20.

^e Math. 12. 32.

^f Math. 12. 43.

^g Iohn 3. 19.

² thes. 2. 10.

^h Rom. 1. 21.

ⁱ Heb. 6. 6.

^k Heb. 10. 26, 27, 29.

k 2 Pet. 2. 18.

l 2 Pet. 2. 10.

m Math. 12. 32
45.

o Iohn 3. 19.

p Rom. 7. 21.

q Rom. 1. 28.

r Hebr. 6. 45

s Mat. 12. 32.

t Iohn 3. 19.

u Rom. 1. 18.

x Heb. 10. 26,

27.

y Math. 12. 45.

z 2 Pet. 2. 20.

sanctified, (as aforesaid:) an vn-
 holy thing, haue done despight
 vnto the spirit of grace, are cal-
 lured againe through the lusts of
 the flesh, through much wanton-
 nesse, to those from whom they
 were once cleane escaped; are a-
 gaine l intangled with the pollu-
 tions of the world, and ouer-
 come; doe speake against the ho-
 ly m Ghost, the vncleane spirit
 entring into them againe, doe
 o loue darkenes rather then light,
 doe p not glorifie God as God,
 but become vaine in their im-
 maginations, doe not q like to
 retaine God in their knowledge,
 they r cannot bee renewed againe
 vnto repentance, s cannot be for-
 giuen, are t condemned, u against
 whom the wrath of God is re-
 uealed from heauen; there re-
 maines x no more sacrifice for
 their sinnes, but a certaine feare-
 full looking for of Iudgement,
 and fiery indignation, which shal
 deuoure the aduersaries, whose
 latter ende is y worse then their
 begin.

beginnings.

And so much at this time concerning that fearefull sin against the Holy Ghost, and miserable condition of them that commit the same.

From which I beseech God for Christ Iesus sake to deliuer vs. To whom with the Father, and holy Spirit of men and Angels, be ascribed all possible praise.

Which Sinne against the Holy Ghost before enlightning, tasting of the heavenly gift, &c. as before cannot bee committed, among which gifts (by your owne relation, the truth whereof alone binds me to beleue) Enlightning the first gift onely haue you receiued; and therefore at the time of that relation, you had not sinned that sinne against the Holy Ghost, neither I hope to this time haue: wherefore if God hath giuen you a resolution to doe his will, as I hope he hath, then haue you from thence a good ground of assurance to knowe

2 1. Cor. 13.7

* Ioh. 7. 17

b 1 thes. 5. 17
 i am. 1. 5, 6, &c.
 c Rom. 10. 17.
 d Iosu 1. 8.
 e Mal. 3. 16.
 heb. 3. 13, & 10.
 24, 25.
 f I sa. 8. 30.
 I tim. 6. 3, 4, &c.
 g Rom. 15. 4.
 h 2 Tim. 3. 15,
 16, &c.

i I sa. 29. 13, &
 30. 1, & 31. 1.
 & 65. 2, mat.
 15. 3, 6, 9.
 k Gal. 1. 8, 9, &
 I Ier. 23. 16, &c.
 ezek. 13. 6, 7.
 m 2 Cor. 11.
 13, 14.

Gods wil, to comfort you till you know it, for a promise is made vnto you, that you shall know his will; therefore be diligent in the meanes leading thereunto, viz. b Prayer, c hearing, d meditation, e conference, and that according to f holy Scripture: for they were writtē for our g learning, that wee through patience and comfort of them might haue hope: and they are able to make a man h wise vnto saluation, thorough faith that is in Christ Iesus: for all Scriptures is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good workes: but beware of receiuing for Doctrines, the i Commandments of men, though men as k Angels from heauen; for many haue and doe say, The Lord saith it, when the Lord neuer spake it. And such are m false Apostles,

the

H

de

deceitfull workers, transforming themselves into the Apostles of Christ, and no maruell; for Satan himselfe is transformed into an Angell of light: therefore it is no great thing, if his Ministers be transformed, as the Ministers of righteousness, whose end shall be according to their works.

Read often *Ierem.* 23. first and second chapters to the *Romans*, 2, *Tim.* 3. 2. *Pet.* 2 and *Iudes* Epistle, in which are manifold descriptions of false Prophets, discovered by their life, doctrine, and disciples. And in any wise receiue not any doctrine into beleefe and practise, till with the noble *Be-reans*, by the Law, and p Testimony, the touchstone of Truth, you haue tryed the same.

As the first distresse vpon the sight of sinne, is a feare of being guiltie in the sinne q against the Holy Ghost, as your selfe from feeling experience haue related, and my selfe and many others, from like experience haue found.

John

So

I Iohn 3. 26.
& 3. 7. 2. Iohn
7. to 12.
o Actes 17. 11.
p Isa. 8. 20.

q Matth. 12. 31
32. 1 Ioh. 5. 16.

r Acts 2.37.
and 16.30.

f Iohn 7.17.

e Act. 1.1, &c.

n Heb. 10.32.

x Heb. 10.39.
y 1 Pet. 1.18.

z Math. 4.8.
1 Iohn 2.16.

So the first ease in distresse, as my selfe and many others likewise haue found, is an vnderstanding ignorance of the knowledge of that sinne, which begets a hope of not being guiltie in that sinne; and that hope begets a diligent and carefull inquiry, & what to do to get a pardon for their sinnes, which they hope are pardonable, with a resolution to doe what direction soeuer God in his word commaunds; which Resolution, as it is euer accompanied with an increase of ease and comfort, in the person so resolving: so it is likewise accompanied with manifold inward and outward temptations, and perswasions, proceeding from the world, flesh, and Deuill, to stop such resolved ones from practise of instruction, and to x turne them backe to imbrace the y vanities of their former walkings.

For instance, the world which consistes of carnall profites and pleasures, presents the z glory of those

those profits and pleasures to their consideration to bee farre greater then formerly they obserued, promising vnto them a long and happy enioying of them, if they will but returne againe, and imbrace them.

It * presents likewise to their consideration, the ignominious basenesse, pouertie, reproch, contempt, and great sight of afflictions, to be farre greater then they formerly imagined, which of necessitie must fall vpon them, vnlesse they returne againe vnto her.

The a flesh presents likewise those beautifull *Dalilaes*, and seeming sweete solacing pleasures formerly enioyed, perswading a farre greater, and more excellent contentment then formerly they performed, if they will but returne againe, and entertaine them with their wonted imbracements.

It likewise presents the continuall b warre of restless discontents,

* 1 Cor. 4. 11.
& c. b. b. 10. 33.

a 2 Pet. 2. 13.
19.

b Gal. 5. 17.
Rom. 6. 12, 19.

c Mat. 19, 20, 21
22, & 4, 3.

Matt. 4, 6.

Here he comes
as an angel in a
glorious shew,
as once he came
to Saul, when he
perswaded him
to seeke honour
before the people,
1 Sam. 15, 30
and he alwayes
comes against
the Law, Gospel,
and practise of
the Saints, as
formerly appeared.

d Iob 10, 18,
19, 20, 21, psal.
75, 13, &c.

tents to be far greater the former-
ly they imagined, which of neces-
sitie must befall them, vnlesse they
returne again, & submit vnto her.

The deuil immediatly by spiritu-
all suggestiō, or mediately by false
prophets, presents an impossibili-
tie of performāce of that work of
repentance, perswading that they
may bee saued without perfor-
māce of that work of repentance.

If that be not of force, he then
perswades them, that such repen-
tance performed by professors of
the Gospel, will cause the name of
God, and sincere professors of the
Gospel, to be euill spoken of.

If that preuailes not, hee per-
swades them, that they must needs
die, and cannot liue till that
worke of repentance bee perfor-
med. And therefore notwithstanding
all their labor to the contra-
ry; yet they must returne and be
his captiues at the last, and there-
fore their torment shall bee the
greater, for that they haue forsa-
ken him, and stood so long in re-
bellion

bellion against him; with many other like perswasions: witnesse the spirits of many humbled ones, to whome such inward, and outward perswasions haue been ministred, neither of which perswasions preuailing.

Then both the world, flesh, and deuill, conioynes their vtmost forces, to make them outwardly ignominious, base, poore, contemptible, outwardly filthy, lasciuious, vnchast, &c. outwardly desperate, euen to the manifest note of all men. Therefore great need had they, (*viz.* such enlightened ones) of comfortable encouragements, learned admonishments, to hold them on in the pra&ise of Repentance, till the day star, *viz.* the promised Spirit, leading into all truth, keeping from doing all euill, arise in their hearts.

Of encouragements, of admonishments, are many; among which at this present, these following considerations, or meditations laid downe in holy Scripture,

e 1 Cor. 4. 9. to
14. hebr. 10. 23.
23, 24. 2 cor.
10. 2, 10.

f Iohn 14. 16,
17, 26. & 15. 26
& 16. 7, 13.
g 2 Cor. 13. 5.
gal. 2. 20. 3 pet.
1. 19. 1 ioh. 3. 9.
& 5. 10, 11, 12.

ture, viz. the blessed condition of Saints; the cursed condition of reprobates discovered in these particulars.

First the beauty of that place from which they are perswaded to returne, and that in three degrees.

1. Degree.

Manifested in these Scriptures: *Hebr. 9. 1. to 6. Matth. 5. 19. and 18. 17. Acts 1. 13.*

2. Degree.

Manifested in these Scriptures: *John 4. 23. 1 Cor. 3. 9, 16, 17. & 5. 4. & 6. 19. 1. Thess. 5. 4. 3. Heb. 12. 22.*

3. Degree.

Manifested in these Scriptures: *Revel. 4. 1. 2.*

Secondly the Deformity of that place to which they are perswaded to returne, and that likewise in three degrees.

1. Degree.

Manifested in these Scriptures: *Acts 26. 18.*

2 Degree

2. Degree.

Manifested in these Scriptures:

Rom. 1. 21. *2 Cor.* 4. 3. 4. *2 Thess.*
2. 11. *2 Pet.* 2. 17. *Jude* 6. 7. 13.

3 Degree.

Manifested in these Scriptures:

Matt. 25. 30.

Thirdly, the worthynesse of
the Company of that place, from
which they are perswaded to re-
turne, and them likewise in three
degrees.

1 Degree.

Manifested in these Scriptures,

Exod. 11. 7. *1 Cor.* 10. 1. to 6. in
respect of bodily familiarity.

2 Degree.

Manifested in these Scriptures:

Hebr. 12. 22. in respect of spiritu-
all familiarity.

3 Degree.

Manifested in these Scriptures:

Genel. 4. 4. and 7. 9. in respect of
bodily and spirituall familiarity.

Fourthly, the baseness of the
Company of that place, to whom
they are perswaded to returne,
& them likewise in three degrees.

1 De-

1 Degree.

Manifested in these Scriptures:

Act. 26. 18. Rom. 3. 10, 11. Ephes. 2. 1, 2, 3, 11, 12, and 4. 17, 18

2 Degree.

Manifested in these Scriptures,

Isa. 66. 24. Mat. 12. 45. and 23. 4. to 36. 2 Tim. 3. 11, &c. and 4. 10. 7. 3. 10, 11. Heb. 6. 6, 7, 8. and 10. 26. to 29. 39. 2 Pet. 2. 1, &c. Jude. 4. 8.

3 Degree.

Manifested in these Scriptures:

Mat. 25. 41. Rev. 19. 20. and 20. 10, 15. and 22. 15.

5. The profitableness and perpetuitie of the things in that place, from which they are perswaded to returne, which in value or worth are of three degrees.

1 Degree.

Manifested in these Scriptures:

Exod. 12. 7. Rom. 3. 2. and 9. 4, 5. Heb. 9. 13. Mar. 5. 19 and 10. 11 &c.

2 Degree.

Manifested in these Scriptures:

Luke 1. 7. and 11. 23. and 21. 15.

John 7. 38. 39. and 14. 12. 13. 14.
16. 17. 26. and 15. 26. and 16. 7.
13. 22. and 17. 14. 15. Rom. 5. 1.
to 6. and 6. 2. to 9. 14. 17. 18. 21.
22. and 8. 1. 2. 4. 15. 16. 1. Cor. 1.
30. and 6. 11. Gal. 5. 22. Rom. 1.
9. Acts 7. 10.

3. Degree.

Manifested in these Scriptures,
Matth. 19. 28. Genl. 7. 9. to 17.
1. Cor. 2. 9.

The perpetuallie of enioyment
of the said place, company, and
things: Isa. 33. 10. and 5. 2. Iere.
32. 49.

6. The vnprofitablenesse and
perpetuallie of enioyment of the
things in that place, to which
they are perswaded to returne,
which in basenesse are of three
degrees.

1. Degree.

Manifested in these Scriptures:
Ephes. 2. 1. 2. 3. and 4. 17. 18. 1.
Tim. 1. 13. Tit. 3. 1.

2. Degree.

Manifested in these Scriptures:
Rom. 1. 24. to 32. 1. Tim. 3. 1. 6.
1. Pet.

2. Pet. 2. 1. &c. Jude 4. &c.

3. Degrees.

Manifested in these Scriptures:
Isa. 30. 33. and 66. 24. Math. 23.
41, 46. Mar. 9. 42, &c.

The perpetuities of enjoyment
of the said place, company, and
things therein: Math. 23. 41, 46.
Mar. 9. 43, 44, &c.

And those considerations are
sufficient encouragements & ad-
monishments with Gods assisting
Spirit, not onely to answer the
world, flesh, and Devils allure-
ments to Apostacie, but also to pre-
serve & keep man from Apostacie.

Besides those perswasions of
the world, flesh, and Devill, many
other things to enlightened ones,
are very troublesome and grie-
vous, among which at this time
these foure following:

1. Their ignorance in the Go-
spell; how to repent of their pas-
sed transgressions of Gods lawes
made knowne vnto them.

2. Their almost daily transgres-
sions of Gods lawes not formerly
made

made known vnto them.

3. Their ignorance of the Law
so to walk, as to be able to giue a
reason of euery of their actions
and conuersations.

4. Their many observed vnwil-
ling failings in obedience to the
lawes made knowne vnto them,
which puts them almost euery
day in despairing doubt of their
eternall happinesse.

The three first particular things
troubling an enlightened consci-
ence, the Holy Ghost giues this
answere, saying, If any man will
doe the will of God, he shal know
doctrines whether they bee of
God, or of the present speaker.

Doest thou indeed and in truth
resolue to doe the will of God?
then hast thou a promise to know
the will of God made by one that
is not only willing, but also able,
and faithfull in performing his
promise: therefore thou that so
resoluest to doe Gods will, mayst
take comfort, by that promise
made in holy Scripture: for they

1 Pet. 3. 13.

Iohn 7. 17.

c Rom. 15. 4.

d 2 Tim. 3. 13.

e Iohn 5. 39.

f Mat. 7. 21. &
12. 50.

g Pro. 3. 27.

h Mark. 13. 24

iames 1. 5. 6.

i Luke 11. 5.
to 14.k Luke 18 13.
2. &c.l Acts 2. 37.
&c. & 9. 6. &c.
& 16. 30.

were therefore written for thy learning, that thou through patience and comfort of them mightest have hope; for they are able to make thee d wise vnto saluation, through faith that is in Christ Iesus: Hath he promised thee that thou that resolvest to do his will, shalt know his will; and dost thou search the Scriptures as hee bids e thee, and hast thou f done his will to thy g vtmost abilitie? and hast thou h Faith to beleene his promise? and dost thou with i him that at midnight came to his friend to borrow three loaves of bread; and with that k widow that sought Iustice at the hands of the vnrightheous Iudge, with the three l thousand Conuerts, *Paul*, and the Taylor, seeke, and continue seeking with patience, and Prayer; then my soule for thing p thou shalt in a seasonable time obtaine that thou seekest for. ¶ And so much in answere to the three first grounds, from whence thy, at least seeming despairing doubts

doubts doe arise.

To the fourth and last ground from whence thy doubts doe arise, viz. Thy almost daily observed vnwilling failings; the Holy Ghost answereth, saying, ^m That light is come into the world, and men loue darkenesse rather then light, because their deedes are euill.

^m Iohn 3.19.

The wrath of God is reuealed from heauen, against all vngodliness, and vnrighteousnesse of men, who hold the truth in a vnrighteousnesse.

ⁿ Rom. 1.18.

He that sinneth wilfully after hee hath receiued the knowledge of the trueth through penlightning, tasting of the heavenly gift &c. there remaineth no more sacrifice for his sinne, but a certain fearfull looking for of iudgment, and fiery indignation, &c.

^o Hebr. 10.26,
27.
^p Heb. 6.4, &c.

Doeft thou not loue darkenesse rather then light? doeft thou not hold the trueth in iudgement, and deny it in doctrine, and practise? doeft thou not sinne wilfully against

thy receiued knowledge of the truth, as formerly.

q Rom. 8. 1.

Then there is no condemnation against thee, the wrath of God is not reuealed from heauen against thee, there remains a sacrifice for thy sin: therefore be of good comfort; for happy is he that condemneth not himselfe in that thing that he alloweth.

r Rom. 14. 22.

And so much for clearing of thy doubts, arising from the foresaid fourefolde grounds, from whence thy doubts did arise.

And for thy further instruction in vnderstanding Scripture, which concerneth thy present condition, to preserue thee from staggering, consider with me these five following obseruations:

1. *Obseruation.*

f Gal. 5. 17.

e 2 Cor. 4. 16.

u 2 Cor. 5. 19.

4. 6.

x Rom. 7. 18.

y Rom. 7. 22, 25.

That of Scriptures speaking in the conflict between the flesh & Spirit, inward, outward man, earthly u house, tabernacle, in which euill, and nothing but euill x dwelleth, spiritual y house, Tabernacle, living body, body of life

life; in which goodnesse, *viz.* the Spirit of Christ, and nothing but goodnesse dwelleth: which inward man, spirituall Tabernacle, onely is * regenerate in this life, *viz.* before its separation from the outward man, earthly tabernacle; and that inward man, spirituall tabernacle, Regenerate cannot sinne, *viz.* transgresse a Law made knowne vnto him ^b against the perswasion of the Spirit, and his present knowledge of the truth; betweene which inward and outward man, earthly and spirituall tabernacle, is a continuall lusting & warring, and rebelling.

The Spirit, or spirituall tabernacle, inward man, mind, indifferently so called, & serving the law of God: the flesh, mortall body, earthly house, tabernacle, body of death, indifferently so called, serving & the law of sinne.

The flesh lusteth against the spirit, the spirit against the flesh.

The lusting of the flesh is stir-

z Cor. 13. 5.
gal. 2. 20.
1 Iohn 3. 9.
* Psal. 51. 10.
ezek. 18. 31. &
38. 26. rom. 7.
22. 25. & 8. 6. &
12. 2. 2. cor. 4.
16. eph. 4. 23.
a 1 Iohn 3. 9.
b 2 Cor. 10. 4. 5
Iohn 3. 19.
rom. 7. 18. 28.
heb. 10. 26. & c.
2 pet. 2. 20. & c.

c Gal. 5. 17.
2 pet. 2. 19.

d Rom. 7. 21,
23, 25.

e Rom. 7. 35.
f Gal. 5. 17.

g Rom. 7. 18,
21.

h Iohn 14. 17.

2 cor. 13. 5.
rom. 8. 9, 10, 11.

red vp by g euill, dwelling in the
flesh.

The lusting of the spirit is stir-
red vp by the spirit of Christ,
dwelling in the spirit.

When the inward man would
doe good, euill dwelling in the
outward man, is present with
him, stirring vp the outward man
to lust against him the inward
man; so that the inward man can
not doe what he would. But the
euill the inward man would not
doe, ~~viz~~ haue his outward man so
lust against his inward man, hee
the outward man doth.

Instances to make my vnder-
standing, if God will, plaine vnto
you.

Instance 1.

I enter into my chamber to fast
and pray; while I the inward man
am performing the duetie, euill
dwelling in my outward man is
present with mee, stirring vp my
outward man, to lust against my
inward man, either by presenting
some carnall businesse in its seife,
lawfull to cut off my prayer and
fasting

fasting before my intended time, or by presenting some euill thoughts, as Murthers, Adalties, Fornications, Thefts, False witness bearing, Blasphemy, and the like, labouring by carnall persuasions, not onely to draw my inward man to affect them, but also to lust after them: by reason whereof, I the inward man cannot doe the good I would.

Math. 15. 19.

But the euill my inward man would not doe, *viz.* haue my outward man so lust against my inward man, I my outward man doth.

I passing through a street, and beholding a poore man in great necessitie, I my inward man delighting in the Law of God, am by the Spirit of Christ, dwelling in my inward man, stirred vp to releue the poore mans necessitie.

Instance 2.

i Rom. 7. 22.

k Rom. 8. 9. 10.
2 cor. 13. 5.

I my outward man by euill dwelling therein, hating the law of God, am stirred vp to lust against the performance of that Law

i Rom. 7. 18.

m Rom. 2. 29.

o Math. 4.

Law of God, in producing carnall perswasions to passe by without releueing the poore man, or at least to expect praise of passengers, beholding the said gift, and thereby making the gift carnall, lose the^m praise of God.

The conflict betweene the inward and outward man, both for manner and continuance by way of comparison, stands as did that betweene Christ the stronger man, and Sathan the strong man, during his being in the^e wilderness, in the three great temptations, in which Sathan labouring by strong perswasions to bring him into captiuitie to the law of sinne, one while labouring him to despaire, in his long fast of his Fathers preservation, in commanding him to make stones bread, otherwhile by labouring him to presumption, viz. to depend vpon his fathers preservation in an vnlawfull act, by commanding him to cast himselfe downe from the pinnacle of the Temple. Otherwhile

while by labouring him to loue the glory of the world, contrary to his Fathers commandement, by offering him all the kingdomes of the world, if hee would fall downe and worship him; in which Sathan being overcome, hee left him for a season. And so much for the manner, and time.

As Sathan when Christ would doe good, was present with him, labouring to bring him into captiuitie to the law of sinne, but brought him not: so by resemblance, euill dwelling in *Pauls* outward man, was bringing his inward man into captiuitie to the law of sinne, which was in his members, viz. in his outward man; but brought him not. And so stands the condition of the Elect after Regeneration of their inward man, till their inward man by death bee dissolved; in which outward man, though sin dwells, yet it doeth not raigne, neither doeth the inward man obey it in the lusts thereof: for he of whom
a man

p For hee was then Christs freeman, viz. made free from the law of sin and death.
Rom. 8.2.
Iohn 8.36.
q Rom. 6.2. 12, 14, 18, 22.

r 2 Pet. 2. 19.
f Rom. 6. 16.

a man is overcome of the same, he is brought in subiection, and his seruant he is to whom he obeyeth, whether of sinne vnto death, or of obedience vnto righteousness.

Instance 3.

I, the inward man would walk in all the Commandements of God: but for that I the inward man know not all the Commandements of God, I the inward man doe walke contrary to some of the Commandements of God, and that euill I the inward man would not doe.

Instance 4.

I the inward man would not erre in doctrine; but by reason of ignorance in many things, doe erre in doctrine, that another euill which I the inward man would not doe.

Instance 5.

I the inward man would not erre either in gestures, viz. vnseemely cariage of the body, &c. or in wordes, viz. vnaduised speaking, &c. or in actions, viz. vnaduised doings, &c. but by reason of ignorance, and improvidence

dence I doe erre in gestures, words, and actions, and therein I the inward man would not erre.

I the inward man would doe many more workes of Charitie then I am able; so well workes of Charity in comforting spirits afflicted, by sight and sense of sinne, as of bodies afflicted, by sight and sense of sicknesse, losses, or other bodily afflictions, which will though it be present with me, yet how to performe I know not.

I, the inward man would performe all promises, but by reason of forgetfulness, or inability, I doe not; and those omissions are in themselves evils which I would not.

The second Observation.

That of the Scriptnes speaking of things that are u not, as though they were; and so by * comparing spirituall things with spirituall, & one place with an other: David, Job, Lot, Noah, Peter, were righteous, and iust men, before their recorded committed finnes,

Instance 6,

* Rom. 7. 15.

Instance. 7.

u Rom. 4. 17.
ier. 30. 2. isa. 9.
6. ioh. 16. 31. &
17. 1. mar. 26. 28
mar. 14. 24. luk.
22. 19. 1 per. 1.
20. rev. 2. 16.
* 1 Cor. 2. 13.
x as Mar. 13. 12.
with Luk. 8. 18

y Jer. 1.5.
z Luke 1.15.
a Ro. 9.11. to 14.

b Act. 9.15.
c Eph. 1.1, 2, 3.
tit. 3.3. gen. 6.
5. ephel. 5. 14.

1 Per. 4.3.
d Heb. 5.4. & 10
26. 2 per. 2. 18.
20. Luk. 24. 45
mat. 12. 43.

e Rom. 5. 1. & c.
ioh. 3. 35. rom.
8. 1, 2, 11, 15,
16, 17. gal. 3. 27
28. 29 & 5. 24.
2 cor. 13. 5. 2
tim. 2. 25.

f Mat. 12. 31.
32. 44. 45. ioh. 8.
34. 35. Heb. 5. 4.
to 7. & 10. 26.
27. a Per. 1. 18.
to 22.

g 1 Cor. 6. 17.
h 2 Cor. 7. 1.
lam. 3. 2. 2 ioh.
2. 1. 2. neh. 1. 6.
ee 8. dani. 9. 5.
jer. 30. 4d

as y. *Jeremie*, z *Iohn Baptist*, were sanctified in their Mothers wombe, and *Isaac* a beloued man before borne, and had done either good or euill; *Paul* a chosen vessell while yet a persecutor.

The third Observation.

That of Scriptures distinction of particular estates and conditions: *Darkened*, *Enlightened*, *Iustified*, of a particular person passing through the two first, and remaining in the third Eternally.

The first and second estates are common both to Elect and Reprobate, and men in them subject to change.

The third Estate is peculiar to the Elect onely, and men therein vncchangeable, as is *Christ* with whom they are become one.

The fourth Observation.

That of the Saints speaking in the person of the Church, of which some are in the first estate, some in the second, some in the third.

third : as *Matth.* 13. 13. to 9. 1
Cor. 3. 12. to 16. 2 *Tim.* 2. 20.
Matth. 13. 47, 48. and 5. 19. and
 12. 43. to 46. *Luke* 7. 23. *Iohn* 8
 35. *Acts* 8. 13. to 23. and 20. 30
 1 *Tim.* 1. 19, 20. and 2 *Tim.* 2. 18.
 and 4. 10, 14. and 3. 5. *Hebr.* 6. 4.
 to 7. and 10. 26. to 34. 2 *Pet.* 2. 1
 to 22. Inde first verse to the last.
 1 *Iohn* 2. 19. *Rev.* 2. 13. 14. 1
Cor. 5. 1. to 12. clearly observable
 throughout the whole *Epistles*.

Answerable whereunto are the
 Confessions, Prayers, & Thanks-
 giuings of our Preachers, before
 and after Sermons : viz. confessi-
 ons and prayers of forgiuenesse
 of all finnes in generall, of ma-
 ny in particular : as if they
 the Preachers together with all
 their hearers did then remaine
 vnrepentant in all finnes in gene-
 rall, and then named in particu-
 lar : as for example, Let vs
 cleanse our selues from all fil-
 thynesse of flesh and spirit, as
 if all were filthy in flesh and spi-
 rit, yet some of them were
 washed

1 2 *Cor.* 7. 1.

k 1 *Cor.* 6. 11.

1 Rom. 8. 3.

m 1 Cor. 4. 4.

n 1 Ioh. 3. 21.

o 1 Iohn 2. 2.

p Vers. 13. 19.

q Acts 20. 30.

washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, and their 1 Preacher freed from the Law of sinne and death, knowing in nothing by himselfe, according to Iohns generall Rule of tryall, saying, If our hearts condemne vs n. not then have wee confidence towards God.

Thanksgivings for our Election, vocation, iustification, sanctification, and assured hope of glorification, as if all the Congregation were in that blessed condition: as for example, If any man sinne, we have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world: yet some of them were p Antichrist, and went out from the Church.

According to Pauls prophesie saying, q To the Church of your owne selves, shall men arise speaking peruerse things to drawe a-

way

way Disciples after them.

The first observation.

That of the different times,
and different measures of the
Gospels reuelation to the Apo-
stles and other Disciples, viz. to
some before other some, to some
in greater measure then to other-
some; which caused the great
diuisions among them, the Tea-
chers and their Disciples.

A right vnderstanding where-
of, as of all things else needfull
for saluation, that you may haue,
I beseech God for Christ Iesus
sake to grant, to whom with the
Father, and the holy Ghost
be ascribed of vs all
possible praise.

1 Acts 10. 28.

with 11. 4

1 Acts 15. 1. &c

and 18. 25. &c

21 30. rom. 14.

1. to 7.

1 Cor. 3. 7.

1 1 Cor. 1. 11.

to 16. and 3. 1.

to 23.

K

1917-1918

March 20, 1962

Effect of the different types

1991-1992

Goldstein's translation of the

[Faint, illegible handwritten or stamped text]

[illegible]

1967 03 20 1010 0100 0100

[illegible]

Page: 100

divisions among them. The

Chairs on 11th floor

2341-11-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1

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Gold for Christ 1900

like to grant, to whom with the

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1. The first group of people who are not in the labor force are those who are not in the labor force because they are not in the labor force.

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Certaine Reasonings,
whether the established
Law in our Kingdome, com-
manding kneeling at receiuing
the Sacrament of the Lords Sup-
per be to be obeyed by Chri-
stian Subiects.

Now published for the be-
nefit of such as remaine
doubtfull heerin.

Answer.

THat it is to be obeyed:
which answer main-
tained (thus.)

Euery established law
in a Kingdome, that croseth not
a Law of God, is by command of
God to be obeyed by euery Chri-
stian Subiect.

But to kneele at the receiuing
of the Sacrament, is an establi-

a Eccl. 8.2.
rom. 13.1, &c.
tit. 3.1, 2.
a pet. 2.13.

Mark. 10. 46.
Luke 9. 59.

shed Law in our Kingdom, which
crosseth not a Law of God,

Therefore it is to be obeyed.

2. Whatsoever is not against
Christ, is for Christ.

But kneeling at the Sacrament
is not against Christ.

Therefore kneeling at the Sa-
crament is for Christ.

*Which Answered, and that
deniall reasoned thus.*

1. **E**Very established Law in a
Kingdome that crosseth a
Law of God, is not to be obeyed
by Christian subjects.

But that established Law in our
Kingdome, commaunding knee-
ling at the receiving of the Sa-
crament, doeth crosse a Law of
God.

Therefore it ought not to be
obeyed by Christian subjects.

2. In vaine doe they worship
mee, who teach for doctrines the
commands of men.

But

Ephe. 5. 1.
mat. 23. 26.

Math. 23. 9.

But to teach to kneele at the Sacrament, is a command of man.

Therefore those that teach such a worship, doe worship God in vaine.

3. Whosoever shall adde to the words of Gods Booke, shall haue all the plagues written in Gods Booke added vnto them.

Reue. 22. 18.

But such as command kneeling at the Sacrament, doe so adde.

Ergo, Such shall haue all the plagues in Gods Booke added vnto them.

4. Woe to the rebellious children, that take counsell, but not of God.

Isay 30. 1.

But such as kneele at the Sacrament, do take counsell, but not of God.

Ergo, A Woe belongs vnto them.

5. Such whose feare to God is taught by the precepts of men, though they draw neere to God with their mouthes, yet their hearts are far from him.

Isay 29. 4.

But they that feare to sit at the

Sacrament, their feare is taught by the precepts of men.

Ergo, They draw neere to God with their mouthes, but their heart is farre from him.

A Reply to the first Argument, thus.

YOur Maior Proposition, I confesse.

Your Minor I deny, and reason it thus:

If wee should conceaine, that that commaund did extend to all examples of Christ in generall, or to that supposed commaund of sitting at receiuing of the Sacrament in particular, then your answer had been sound.

But that commaund extends not to all ^h examples of Christ in generall, neither to that supposed commaund of sitting at receiuing of the Sacrament in particular.

Therefore that reply is vnfound.

And

^h Math. 4. 2.
luke 22. 11, 12,
17, to 21. & 2.
21, 22. iohn
13. 4, 5.

And that particular Example, to which that commaunded imitation is restrayned, is onely to brotherly loue, expresse in the second Tables dutie, which is commaunded, as appeares in the Scriptures, directed vnto by the Marginall Citations at the Letter i, which may safely bee followed, and not to Christes Examples in generall, which your Reasonings drive vnto. As you reason from that commaunded Example of Christ: so may you reason from the like commaunded Example of the Apostle, which if wee should conceane did extend to all his Examples in generall, would draw most vnfound Conclusions, as by the Scriptures directed vnto in the Margent at the letter l, plainly appeares.

Some Examples in Scriptures, though accompanied with a commaund to m some, are not to bee imitated by others.

And some Examples in Scrip-

K 4

ture,

i Ephe. 4. 32.
with ch. 5. 2, 22
24, 25, &c. & ch.
6. 1, 2, 4, 5, to 10.
luke 6. 36.

k Phil. 3. 17.

l Actes 16. 3.
& 21. 26. &
23. 3.

m Gen 22. 2.
to 11. exo 11. 2.
numb 12. 20.
to 36.

n Gene. 12. 13.
 exod. 18. 19.
 ioh. 2. 3. 4. 5.

ture, though commaunded to some, yet not to be practised by others.

Some things in order of Ceremony, as the time, place, persons: what kinde of Wine, either White, Claret, &c. What kinde of Bread, viz. Leauened, or vnleauened, &c.

At what age a person being a child, is to be baptized.

Place of washing: whether in Riuer, or an artificiall Font.

Manner of washing; whether the whole body, or but a part; whether by sprinkling, or rubbing with the hand: and whether after washing, to wipe the body with a cloath, as Mary did Christs feet, and Christ the Disciples feete, with many other like instances, which were left by Christ to the disposing of the Church, as in the Scriptures directed vnto by the Marginall Cotation at the letter p appeareth.

If to vse a Ceremony, or circum-

p Act. 6. 1. 2. 3.
 &c. 1 cor. 6. 4. &
 11. 34. & 14. 40.
 tit. 1. 5. 1 cor.
 7. 6. &c.

cumstance in the Service of God, in any particular not commaunded, not practised by Christ, or his Disciples, bee an adding to the Word, then your selfe and greatest opposers with you, are adders, euen in the practise of the fore-cited circumstances.

Therefore for shame, if you haue any, desist from such reasonings, and labour to restraine such as you haue made drunke with your speakings euill, of what you vnderstood not, saying, The Lord saith it, when the Lord neuer spake it, lest you discouer your selues to be Apostate ones, forsaking, and forsaken of God, twise dead, and plucked vp by the rootes.

2 Pet. 2.
Iude.
Ezek. 13. 6. 7.

A Reply to the second Argument.

YOur Maior Proposition I confesse.

Your Minor I denie, and reason it thus:

The

Math. 15. 4, 5, 6.

The Doctrines there meant, are such as make voyd the commands of God.

But that commaund for kneeling at the Sacrament, you haue not prooued to make void a commaund of God.

Therefore that commaund doth not make voyd, nor crosse a commaund of God.

A Reply to the third Argument.

YOur Maior Proposition I confesse.

Your Minor I denie, and reason it thus:

By adding to the word in that place, is meant an affirming that, that addition the Lord speaks, which the Lord neuer spake; and that addition is willingly made against the adders certain knowledge of the trueth, as appeareth, By that all the *x* plagues in that Booke shall be added vnto them.

t Ezek. 13. 6, 7.
& 22. 28.

u Rom. 1. 18,
28. & 14. 22.

iohn 3. 18, 19.

2 thes. 2. 10. tit.

3. 11. heb. 10. 26

27. iam. 4. 17.

2 pet. 2. 18, 19,

20.

x Rev. 22. 18.

But

But that commaund for kneeling at the Sacrament, is no such addition, neither by that Argument colourably prooued so to bee.

Therefore that commaund for kneeling at the Sacrament, is no such adding to the word of God.

For the Church and Gouernment of England doe teach that Command in case of Conscience, separated from the Commaund of the Gouernment; an indifferent thing, as y these and other like things, neither commaunded, nor forbidden; this a part of Christian & libertie; but let vs not vse it as an occasion to the ^a flesh, viz. to the ^b transgression of any morall Law.

y Rom. 14, 5, 6.
1 cor. 6, 12, &
8, 9, & 9, 19, 20,
21, & 10, 21, 23,
32, 33.
z 1 Cor. 3, 9, &
10, 29. gal. 5, 1.
a Gal. 5, 13.
b Gal. 5, 15, 19,
20, 21. 1 tim. 1.
8, 9, 10, 11. ian.
1, 2, 23, 25, 26,
& c. & 2, 4, 8, 10
15, & c. & 3, 14,
15, 16, & 4, 4,
11, 12.

A Reply to the fourth Argument.

YOur Maior Proposition I confesse.

Your Minor Proposition in its end,

ende, wherefore you haue brought it, I deny, and reason it thus.

Some such as kneele at the receiuing of the Sacrament may therein, I confesse, not onely in seeming, but indeede, both to themselves & others take counsell of man not of God.

But not all.

Therefore not all that kneele at the receiuing of the Sacrament doe therein take counsell of man, not of God.

b Isa. 29. 13. &
30. 1. and 31. 1.
Mat. 15. 3. to 10
c Eccle. 8. 2.
rom. 13. 1. &c.
1 pet. 2. 13.
tit. 3. 1.

A Reply to the first Argument.

YOur Maior Proposition I confesse.

Your Minor Proposition in its end wherefore you haue brought it, I deny, and reason it thus.

Some such as feare to sit at receiuing of the Sacrament, their feare therein, I confesse, may not onely in seeming but in deed both

d Isa. 29. 13. &
30. 1. & 31. 1.
mat. 15. 3. to 10

both to themselves and others, be taught by the precepts of men only.

But not all.

Therefore not all that feare to sit doe so feare.

The consideration whereof, and these following examples of Christ and the Apostles do plainly shew, that much obeience by Christians is required to be performed euen to Heathen and Superstitious Gouvernours, then out of controuerisie no lesse is by vs to be performed to Christian Gouvernours.

Therefore doe no longer walke after your owne g Thoughts, h Councels, or i Traditions of men, lest yee iustly incurre the iust iudgements of the iust God denounced against such walkers.

Pray, Reade, Consider, and the Lord for his Christs sake giue you vndersting, least you as others kneeling, or sitting doubtfully (your doubts arising from k Scriptures) doe wound your owne

e Eccle. 8. 2.
rom. 13. 1. &c.
tit. 3. 1. 1 pet.
2. 13.

f Mat. 17. 24.
26. 27.
Acts 28. 8.

g Isa. 55.
h Isa. 30. 1. &c.
i Mat. 15. 3.
1. &c.

k Rom. 14. 23.

1 Rom. 14. 15,
16, 20, 21, 22.
1 cor. 8. 7, 8, 9,
to 13.

m 1. Cor. 8. 12.

own soules; or otherwise, though
not doubtingly, doe by your ex-
amples wound the 1 Consciences
of your weake breathren, in
drawing them doubtingly to im-
mitate your examples, and your
selues therby in sin against Christ,
of which that you may beware,
I beseech God for Christ Iesus
sake to grant, to whom with the
Father, and the Holy Spirit
bee ascribed of men and
Angels all possible
praise.

1 AU 59

F I N I S.

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BOYNTIE
TO

Henry [illegible]

[illegible]

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Tell fragments of following letters
that place and p. 116.

R. with Presall

WISEDOMES
BOVNTIE
TO

Heavenly Pilgrims,

In middest of their manifold distractions:

Unmasking the ^a Man of Sinne, against
the ^b battell of the great day.

^a 2 Theſ. 2. 3. ^b Reu. 16. 14.

& 19. 17.

By I. P.

PROV. 8. 1. 15.

By Wiſedome Kings raigne, and Princes decree iuſtice.

PROV. 8. 11.

All things that may be deſired, are not to be compared vnto it.

LONDON,

Printed by G. Eld, and are to be
ſold by I. Budge, at the ſigne of the
greene Dragon in Pauls
Church-yard, 1622.

WISDOMS
BOVNTIE
TO
Heavenly Pilgrims

In milder of their man-
old directions:

of some, against
the great day,
1717.



Proo. 2. 1. 17.
By William, Treasurer, and Thomas de
corative.
Proo. 2. 1. 17.
It being the way to defend, we are to be
concerned in.

London
Printed by G. E. K. and are to be
sold by A. T. at the sign of the
Green Dragon in Paris
The shop, n. 1.

PROV. 2. 10. to 20.

When *Wisdom* entresth into
thy heart, and knowledge is
pleasant vnto thy soule,

Discretion shall preserue thee, vn-
derstanding shall keepe thee: To deli-
uer thee from the way of the euill
man, &c. and from the strange wo-
man, which forsaketh the guide of her
youth, and forgetteth the conuenant of
her God, &c. To whom whosoener go-
eth, returne not againe, neyther take
hold of the pathes of life.

Which woman spiritually is a
false prophet, as compared with
Reuel. 14. 9. 10. 11. plainly appea-
reth, and so that Scripture must be
taken. For from strange women
naturally men haue returned again.

1 Cor. 6. 9, 10, 11.

Godlineſſe is a ^a mystery, yea a
^b great mystery.

Therefore ^c pray, ^d reade, and
^e consider; and the Lord for Christ
Iesus sake ^f open your vnderstan-
ding in the knowledge of the
Scriptures.

a 1 Cor. 2. 7.

Eph. 1. 9. & 3.

3. 4. 9.

b Eph. 5. 32.

1 Tim. 3. 16.

c 1 Thes. 5. 17.

d 1 Tim. 4. 13.

e Iſay 1. 3.

Ezec. 1. 2. 3.

& 18. 28.

2 Tim. 2. 7.

f Luke 24. 45.

For Memories defects, of
which but few that
complaine not.

Doe, before you examine the
Contents by the quoted
Scriptures, labour summarily to
understand and relate the con-
tents, otherwise by reason of the
often interruptions in exami-
ning, overcharging your memo-
rie, you be deprived of great part
of the benefit thereof, as I my
selfe haue been in reading tracts
of like nature.

1 AU 59

Errata.

In the Preface, page 7. line 11. for became
I reade becomes. In the Booke, p. 64. li. 25.
for ministry, r. mystery. p. 70. li. 5. take out it.
ibid. li. 10. for is mystery, r. is a mystery. p. 85.
li. 16. for confisting, r. confessing. p. 102. li. 22.
for eating, r. eating. In the Margin p. 9.
for letter o r. letter a. p. 10. for As fol. 1. re.
As fol. 3. p. 38. for * Fol. 27. r. * Fol. 30. p. 78.
for As fol. 73. r. As fol. 77. p. 79. for letter f
r. letter t.

TO HIS BELOVED

Brethren and Sisters separated, and separating in person or affection, or both, from Englands government in Church established: vpon supposall of being Antichristian, earnestly desiring them, at least for a moment, to separate their iudgements from the direction of their owne^a imaginations, ^b counsels, and ^c traditions of their leaders, and ioyn them with the counsels and directions of the ^d Lord, the holy One of Israel, and by them trie their owne thoughts, counsels, and traditions of their leaders, according to the Rules prescribed in the following Epistle, left with those^e women *Paul* speaks of, they continue euer learning, and neuer able to come to the knowledge of the truth.

^a Ilay 65.2.

^b Ilay 29.13.

& 30.1.

^c Mat. 23.3.

to 9.

^d Ilay 31.1.

^e 2 Tim 3.6.

THE PREFACE.



Beloued Brethren
and Sisters, being
by Gods mercy,
with those fewes
come to a sight of
mine owne blindnesse and ig-
norant misleadings, doe freely
acknowledge to your eares, in
presence of him that s^troke
dead *Annias* and *Saphira*,
for their hypocrisie, (whose
hand is not shortned, or^e po-
wer weakned) that I haue been,
and out of a godly ielousie, su-
spect many of you so to bee,
vntimely curious in searching
out defects in publike Chur-
ches, before those in that pri-
uate Church, in mine owne
house; with the boasting Pha-
rise, plucking moates out of
my Brothers eyes, not seeing
beames in mine owne: with
the

f Isay 30.9.

g Acts 5:

h Num. 11. 23.
Isay 50. 2.
& 59. 1.

THE PREFACE.

the formall Iew, and diseased
Phyfitian, labouring to teach
others, not my selfe; vtering
that I vnderstood not, things
too wonderfull for me, which
I knew not; contenting my
selfe with a superficiall forme
of godlinesse, yet taking¹ plea-
sure in vnrighteousnesse, for-
getting, or not considering
that some men had, others
shall haue a² forme of godli-
nesse, yet louers of their owne
selues, couetous, boasters,
proud, blasphemers, disobedi-
ent to Parents, vnthankfull,
vnholly, without naturall affe-
ction, truce-breakers, false ac-
cusers, incontinent, fierce, de-
spisers of those that are good,
traytors, heady, high minded,
louers of pleasures more then
louers of God, hauing a¹ form
of knowledge, resting in the
Law,

1. 2 Thes. 2. 13.

1. 2 Tim. 3. 1.

Sec.

1 Rom. 2. 10.

ceased
each
ring
ings
which
my
me
lea-
for-
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hers
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aw,

THE UNMASKING
of the Devil of Sinne.

*Reasonings for and against the doctrine
of Predestination, &c. so much
controuerted in the world.*

THat God the Father
hath from the be-
ginning, before the
foundation of the
world, ^a foreknown,
^b fore-prepared, ^c predestinated,
^d purposed, ^e ordained, ^f willed,
^g loued, ^h elected, according to his
good ⁱ pleasure, some to be vessels
of ^k mercy, to the adoption of
^l Children; which some, the same
God and Father, hath likewise pre-

^a Rom. 8. 29. ^b Rom. 9. 23. ^c Rom. 8. 29. Eph. 1. 5. 11. ^d Rom. 8. 28. & 9. 11. ^e Acts 13. 48. ^f Rom. 8. 27. Eph. 1. 5. 9. ^g Ro. 9. 13. 1. Iohn 4. 13. ^h Rom. 9. 11. Eph. 1. 4. 2. Thess. 2. 13. Ro. 11. v. 5. 7. 28. 1. Pet. 1. 2. ⁱ Eph. 1. 5. 9. ^k Ro. 9. 23. 1. Eph. 1. 5. ^l C deſti-

m Rom. 8. 29.
 Eph. 4. 24.
 Col. 3. 10.
 Eph. 1. 4.
 & 2. 10.
 n Eph. 1. 4.
 o Deut. 30. 6.
 Ier. 31. 18, 19.
 Esay 26. 12.
 Ezech. 11. 19.
 & 36. 26, 27.
 Eph. 2. 10.
 p Prou. 19. 21.
 Esay. 14.
 24. 27.
 Mal. 3. 6.
 Iam. 1. 17.
 q Gen. 3. 15.
 Mat. 1. 21.
 Luk. 3. 16, 17.
 Heb. 11. 3.
 r Esay 44. 3.
 & 59. 21.
 1 Cor. 6. 11.
 Rom. 8. 3.
 s Acts 1. 7.

t Gen. 18, 19. Esay 59. 21. & 55. 10. & 60. 20, 21, 22. Ier. 31. 37.
 to 43. Ezech. 36. 24. to 36. Mat. 1. 20, 21. Iohn 10. 37, 38.
 & 17. 20. to 24. 1 Cor. 10. 13. 1 Ioh 3. 9 & 5. 18. u Psal. 116. 8.
 Rom. 8. 2. 2 Tim. 4. 7, 8. 18. 2 Cor. 10. 3. to 6. & 13. 5. 8.
 1 Iohn 3. 14. & 4. 12. to 17. & 5. 3. compared with Iohn 13. 1.
 x Rom. 8. 28. to 31.

destined, ordained to be conformed, to the m Image of his Sonne Christ Iesus; to be holy and without ⁿ blame, before him in loue: which purpose, ordination, predestination, and persons so predestinated; the same God, and ^o Father, with whom is no variableness, or shadow of p turning; by his ^q Word and ^r Spirit, in his appointed times and seasons, knowne ^s onely to himselfe, doth bring to manifestation. And them according to his promise, doth ^t perpetually preserve. And thereof, while they liue in their bodies of earth, giues them certaine ^u assurance; in order of proceeding, thus: For those, whom he did so ^x foreknow, and predestinate, them hee called, and whom hee called, them he also iusti-

fied, and whom hee iustified, them he also glorified.

That a certaine number likewise were y before of old, ordained to condemnation, made to be taken & * destroyed, vessels of wrath, fitted to * destruction, hated * before euer they did euill, whom the Lord * turneth to destruction, and by his Ministers makes their hearts ^b far, their cares heauy, and shuts their eies, lest they should see with their eies, and heare with their eares, and vnderstand with their hearts, and conuert and be healed.

Which fore-ordination to condemnation, and persons so ordained, the same God and Father, by his word, and Spirit, in his appointed times, and seasons, knowne onely to ^c himselfe, doth bring to ^d manifestation; of whom it is prophesied in particular, that they shall seeke for mercy, and not ^c finde it; and in generall, though the number

1 Iohn 5.16. Heb 6.4,5,6. & 10.v.26.27.2 Pet.2.20,21. 2 Tim 3
c Luk.13.24. Mat.7.23. & 25.11,12.

y Iud.4.
z 2 Pet. 2. 12.
1 Pet. 2. 8.
* Rom. 9.22.
* Rom. 9.11.
to 14.
a Psal 90.3.
b Esay 6.9, 10.
Mat 13.11.
13. & 11.25.
Iohn 6.29.
1 Cor. 2.8.
Phil.1.29.
Col.1.12.
c Acts 1.7.
d Gen.4.11,12
13. &c.
1 Sam.16.14
& 31.4.
1 Kin. 22.24
Mat.27.5.
Luke 23-30.
Re. 6.15,16
Marke 14.21
Rom.1.32.
Mat.12.v.31,
32.43,44,45.

f Rom. 9. 27.

g Luke 12. 32.

h Mat. 7. 14.

i Mat. 20. 16.

of Israel be as the sand of the sea, yet but a remnant shall be ^f saved; That Christs flock is a ^g little flock; That the way to heaven is narrow, and the gate strait, and ^h few goe in thereat; That many are called, but ⁱ few chosen, &c.

Which Doctrines haue of long continuance beene opposed by some; a very little time, (viz. si- thence the occasion of the late Synod of Dort,) by innumerable mul- titudes, in these words, viz.

1. Generall Proposition.

That God doth loue, and elect, hate, and reiect, not before time, viz. before the foundation of the world; but in time, viz. vpon the good, & euill actions of men done.

2. Generall Proposition.

And that after such election, there is a possibility of reiection.

3. Generall Proposition.

After such reiection, there is a possibility of re-election.

4. Generall Proposition.

And that man elected, or reie- cted, knowes not, till separation of the spirit from the body of flesh, whether he shall inherit heaven or hell.

For

For confirmation of which opposition, they produce these following Scriptures: *Exod. 18. 23. 31. 32. Mat. 23. 37. 2 Pet. 3. 9. and 2. 1. 1 Tim. 5. 12. Rom. 5. 1. and 11. 21. 22. Iob. 15. 2. Ren. 2. 4.* with many other like places, among which these most coulorable for their said oppositions.

*A generall Answer to the fore-cited
four generall Propositions.*

FOr that the said propositions, are drawne from imaginary concepts of humane wisdom, and for that they are manifest denials of the former testimonies recorded by direction of the holy Ghost: And for that the Scriptures produced to proue them, are abused, and wrested from their intendments: And for that wee are to holde the bringers of such doctrines accursed, though Angels from Heauen; therefore a bare deniall of them,

*1 Cor 1. 20. 21.
25 to 31. & 2. 4.
& 3. 18. 19.
Mat. 11. 25.*

Gal. 1. 7. 8.

is a sufficient answer to satisfie vnderstanding persons: But for the helpe of weake ones, and speedier ending of the controuersie, I haue by Gods assistance drawne their produced Scriptures into seuerall Silogismes, viz: argumentall reasons, in the most colourable manner, the extent of my receiued gift hath enabled me, to proue their said propositions, together with seuerall Answers to them, in which labour I haue specially aymed at the matter, and that for the common good, not at the exactnesse of the forme, with which Schollers onely are acquainted.

Arguments drawne from the first generall Proposition, viz: against Election before time, are in number twelue.

ARGUMENT I.

IF they, mentioned in the text, were elected before the foundation

dation of the world, and that election, absolute, perpetuall, and vnchangeable, then they cannot but returne and liue.

But they, mentioned in the text, may not returne, and liue.

Ezech. 18. 23.
31. 32.

Therefore before the foundation of the world, they were not elected.

The Answer to the said Argument is twofold; viz:

*{ Generall }
{ Speciall. }*

Answer generall.

THe people preached vnto, mentioned in that Scripture, were of two sorts, viz. Elected ones, Re-elected ones: of whom it is spoken, that though their number be as the sand of the Sea, yet but a remnant shall bee sau'd. Of the whole world in generall; That though many bee called, yet but few are chosen: That the way to heauen is narrow, and the gate strait, and few goe

† Rom 9. 27.

† Mat. 20. 16.

† Mat 7. 14.

u Luke 13. 24.

* Rom 9. 17.

Answer to the
maior of their
first Argument
drawne from
their first gene-
rall propo-
sition, against
election before
time.

a Eph. 1. 11.

b Pro. 19. 21.

Mal. 3. 6.

James 1. 17.

c Rom. 9. 19, 20.

d Gen. 18. 14.

e Mat. 19. 26.

in thereat, and that many shal seeke
to enter, and shall not be ^a able.

The word (they,) in the generall
argument, importing the people
preached vnto, I distinguish thus;
viz. (they) in the Maior propo-
sition are the ^a elected ones, (they)
in the Minor are the reiected ones.

*Secondly, of the second, viz: the
speciall Answer.*

If they, that is to say, elected ones,
were by God the Father, from the
beginning, before the foundation
of the world, foreknowne, fore-
prepared, predestinated, purposed,
ordained, willed, loued, elected,
according to his good pleasure, to
be vessels of mercie, to the adoption
of children, and that God the Fa-
ther worketh all things after the
councell of his owne ^a will; and
that his will is ^b immutable, whom
no power is able to ^c resist, for
whom nothing is too ^d hard, with
whom al things are ^e possible, whose
hand is not shortned, that it cannot

re-

f redeeme, out of whose hand nor any s can deliuer; who killeth, and maketh aliue, who woundeth, and healeth; and besides whom there is no God; that no one can lay any thing to the charge of Gods Elect; that it is God that iustificieth, ^hwho can condemne, then they cannot but returne and liue.

But they, viz. elected ones, God the Father, who is immutable, and doth what he* will, hath from the beginning, before the foundation of the world, foreknowne, foreprepared, predestinated, purposed, ordained, willed, loued, elected, according to his good pleasure, to be vessels of mercy, to the adoption of children:

Therefore they, viz. the elected ones, cannot but returne and liue.

If they, viz. Reielected ones, were before of old, ordained to condemnation, made to be taken and destroyed, vessels of wrath fitted to destruction, hared before they did euill, and that God the Father, is

VN-

f Esay 40.2.

g Deut. 32. 39.

h Rom. 8. 33. 34.

* As fol. 1. from let: ^a to letter ^b & fol. 8 9. from letter ^c to letter ^d manifestly appeareth.

Answer to the Minor of the first argument drawne from the first generall proposition against election before time.

vchangeable, &c. as in the former argument, and that it is hee that condemneth, woundeth, & healeth. Then they cannot returne and liue.

* As sol. 1.

* 1 Pet. 2. 11.

But reiected ones were before of *old ordained to condemnation, *made to be taken and destroyed, being vessels of wrath, fitted to destruction, hated before they did euill, and that God the Father, that made them, is vchangeable, &c. as in the former argument; who condemneth, woundeth and healeth. &c.

Therefore they cannot returne and liue.

ARGVMENT 2.

Drawne from the said first generall Proposition.

IF Repentance be the condition of saluation, and repentance be in time, Then mans election to saluation is in time, viz. vpon the manifestation of the worke of repentance: not before time, viz. before the
foun-

foundation of the world.

But Repentance is in time, and
Repentance is the condition of sal-
uation.

Therefore election is in time, &c.
not before time.

The Answer to the said Argument.

AS a saluation is a free gift of
God, so is ^b Repentance to sal-
uation likewise: From whence I
reason thus:

If Repentance to saluation, and
Saluation, be the free gifts of God,
and that to such onely as God giues
repentance to saluation, he likewise
giues saluation: and that such to
whom hee giues saluation, were be-
fore the foundation of the world,
foreknowne, fore-prepared, prede-
stinatèd, purposed, ordained, wil-
led, loued, ^c elected, according to
his good pleasure, to be vessels of
mercy, to be conformed to the I-
mage of his Sonne Christ Iesus, to
be holy and without blame before
him

2 2^a Pet. 3. 9.

a Ier. 17. 14.

Eph. 2. 8.

b 2 Tim. 2. 25.

Act. 5. 31.

c As Fol. 1.

him in loue, and that such cannot but repent and liue.

Then Election was before time, and Repentance in time, onely a manifestation of Election.

d 2 Tim. 2. 25

e Ier. 17. 14.

Eph. 2. 8.

2 Cor. 7. 10

Acts 5. 31

But ^d Repentance to saluation, as ^e Saluation, is the free gift of God, and to such onely as he giues repentance to saluation, hee giues saluation.

Therefore Election is before time, and Repentance in time onely a manifestation of Election.

ARGVMENT 3.

Drawne from the first generall Proposition.

IF the Lord be not willing that any should perish, but that all should come to repentance, and liue.

Then the Lord did not before time will or decree that any should perish.

But the Lord is ^f vnwilling that any should perish.

Therefore the Lord did not before

f Eze. 18.

v. 23. 31. 32.

Mat. 23. 37.

2 Pet. 3. 9.

foretime will or decree that any should perish.

ARGUMENT 4.

Drawne from the said first general Proposition.

IF the Lord did will that any should perish, then the Lord hath contrary wils, viz. a secret will, contrary to his revealed will.

But the Lord hath not contrary wils, neither doth he change his purpose.

Therefore the Lord will not that any should perish.

ARGUMENT 5.

Drawne from the said first Proposition.

IF men in time may deny the Lord that bought them, & thereby bring vpon themselves swift destruction,

Then they were not destroyed before time, but in time.

But men in time may deny the Lord

Rom. 11. 32.
Prose 19. 17.
15. 24. 26. 17

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h 1 Pet. 3. 1.

Lord that bought them, and thereby bring vpon themselves swift destruction :

Therefore men were not destroyed before time, but in time.

Answer to the said 3. 4. and 5. Arguments drawne from the first generall Proposition.

THe word *Lord* in Scripture, hath diuers acceptations, reduced by the Prophet to two generals, viz. the ¹ Lord the Father, my Lord the Son. And that the Lord the Sonne is vnderstood in the said three Arguments, who as hee was man ^k could not do what he would: and not the Lord the Father, who (as formerly) could doe what he would.

Which distinction the Opposers not vnderstanding, or willingly concealing, doe confound the persons of the Deitie, by making no distinction betweene Father and Sonne, mediated & mediator, &c.

Mark. 13. 30.

Isay 54. 5.

1 Tim. 2. 4. 5

Gen. 29. 24

Mat. 20. 23

Iohn 3. 19. 30

& 6. 37. 44.

65.

ARGVMENT 6.

*Drawne from their said first generall
Proposition.*

IF destruction be in time, then
not before time.

But destruction is in ¹time.

Therefore not before time.

1 2 Pet. 2.12.

ARGVMENT 7.

Drawne from the said Proposition.

IF mans casting off of faith bee
in time, and men for casting off
faith haue condemnation:

Then mans condemnation, was
not before time, but in time.

But mans casting off of faith, was
in ³time, not before time, and man
for casting off of faith had condem-
nation.

m 1 Tim. 5. 12

Therefore mans condemnation is
in time, not before time.

AR

ARGUMENT 8.

Drawne from the said first generall Proposition.

IF mans leauing, and falling from loue, be in time, & man for leauing and falling from loue, became subiect to condemnation: Then mans condemnation is in time, not before time.

a Reu. 4.5.

But mans leauing and falling from loue is in ^a time,

Therefore mans condemnation is in time, not before time.

Answer to the said 6.7. and 8. Ar-

gument.

Time in Scripture hath diuers acceptations, reduced to two generals, viz. Time as it is in account with God; time as it is in account with man.

c Reu. 13. 8.

As it is in account with God, Christ was ^c slaine from the foundation of the world. As it is in account with

with man, when hee suffered vpon the^k Crosse. As it is in account with God, *Abraham* was a Father of many nations^l before there was a nation of his seed. As it is in account with man, when hee had diuers^m children. As it is in account with God, *Paul* was a chosen vessellⁿ before hee euer preached Christ, or walked in the duties of the Gospell. As it is in account with man, when hee preached Christ, and walked in^o the duties of the Gospell. Many other are the like instances.

With God al times are present, & in his account one^p day is as a thousand yeares, and a thousand yeares as one day. In account with man are minutes, howres, dayes, weeks, moneths, yerres, according to which account, such things as God in his secret counsell had decreed are manifested. For God in Scriptures^q speaketh of things that are not manifest as though they were manifested. So hath condemnation likewise diuers acceptations, viz:

k Mat. 27. 50.

l Gen. 27. 5

m Gen. 22. v. 1

n Acts 9. 15.

o Acts 9. 15. 19. 20. &c.

p 2 Pet. 3. 8.

q Rom. 4. 17.
1st. 50. 2,
Iohn 16. 32
& 17. 1.
Mat. 16. 28.
Mark 14. 24
Luke 22. 19.
1 Pet. 1. 20:
Reu. 21. 6

temporall, Rom. 3. 12. 14. 16. 18.
 1 Cor. 6. 9. 10. 11. Tit. 3. 3. &c.
 eternall, Mat. 12. 31. 32. 45. Ioh. 3.
 19. 10. Rom. 1. 18. 10. 32. Heb. 6.
 4. 5. 6. & 10. 26, 10. 31. 2 Pet. 2. 10.
 Iude 4. 5. 6. 7. 12.

What God decrees before time, bee
 doth manifest in time. Heb. 4. 3.

Of which the Opposers seeme
 likewise to be ignorant.

ARGUMENT 9.

Drawne from the said first Proposition

IF election to glory, reiection
 from glory, bee before time;

Then it will follow, that men
 elected, line they neuer so ill, shall
 bee saued; men reiected line they
 neuer so well shall be damned.

Which conclusion doth lull men
 asleepe in carelesse security, and
 makes them neglect every Christian
 duty, and vtter these words, viz. If
 they be predestinated to saluation,
 they shall be saued, line they neuer
 so ill,

If

If to condemnation, they shall be condemned liue they neuer so well.

But men continuing in an euill course to their death, shall be damned.

Men returned from their euils, and therein continue shall be ^tsaied.

Therefore Election to glory, Rejection from glory, is not before time, but in time.

f Ezech. 18. 24.

t Ezech. 18.
21. 22.

Answer to the said ninth Argument.

AS election to glory (as formerly is proued) is before time, so likewise before time it was decreed that such as were elected should liue ¹well. The cause of which Election is Gods ^mloue, not mans well doing: for mans both well willing and well doing is the ^agift of God, and not mans gift by deriuation from earthly parents; but well willing accompanied with well doing are ^osignes of Gods election, and given by God to man for manifestation of that decree, and

l Asfol. 1. letter m. n.
m llay 41. 8. 9
10.
1 Io. 4. 10. 19
n Phil. 2. 13

o Mat. 12. 50.
Iohn 13 17
1 Iohn 2. 3.
& 3. 14
& 5. 2.

p Heb. 4. 12

q Rom. 15. 4

r Luke 18. 10. 11

Isay 65. 5.

s Psal. 51

t Acts 9. 6

v Acts 16. 30

x Acts 2. 37.

y Isay 66. 24

Mar. 9. 44. 48

the Scriptures written for tryall of the truth of that manifestation, that men through patience and comfort of them might haue a hope: such men I meane as at least haue receiued that gift to will well, others haue no comfort but torment by the Scriptures, viz. not such as with the Pharises insensible of their spirituall misery, try others hearts, not their owne: but such as with *Caine*, *Eſau*, *Achitophel*, *Iudas*, &c. among the reiected ones; & *Dauid*, *Paul*, the *layler*, the *three thousand*, among the elected ones, after their enlightning, and before their assuring, which duly considered will giue an enlightned one no further rest or liberty till his assurance of pardō, then a condemned one by an earthly Iudge vnexecuted, or one suffering shipwracke farre distant from any dry land, to secure his safety. Which consideration will keepe all men from carelesse securitie, lest men without hope, whose worne in conscience neuer dyes, nor

nor fire ever goes out : or such who by reason of their consciences being^r seared, are past sense & feeling of their spirituall misery.

2 Eph. 4. 19.

1 Tim. 4. 1. 2.

As good fruit is not the cause but signe of the trees goodnesse : so neither is well willing nor well doing the cause, but signe of mens goodnesse.

As the tree by art of the planter and grafter is made good, and so by dunging, pruning, and watering of the planter, preserved till and after his time of bearing fruit : so man by God is made good, and by him preserved till and after the time of his bringing forth the fruits of holinesse and righteousnesse, as formerly.

Fol. 1.

ARGUMENT IO.

Drawne from the said first generall proposition.

IF God before time, viz. before men had done euill, did decree and make men for destruction ;

Then God is vnjust, vnmercifull,

D 3

But

* 2 Cor. 1. 3.

But God is not * vniust, vnmerciful.

Therefore God did not before time, decree, and make men for destruction.

Answer to the said 10. Argument.

Injustice, vnmercifulnesse, consists or discouers it selfe by breach of Law.

a Gen. 22. 1.

But God is not subiect or * tied to any Law.

Therefore God in decreeing, as before, is not vniust, nor vnmercifull.

b Rom. 9. 21

If it be not accompted iniustice, vnmercifulnesse, in an earthly King, in appointing Subiects of equall ranke, of equall desert; or a ^b Potter of the same lump of clay, vessels to worthier and baser offices: why should it bee accompted iniustice, vnmercifulnesse, in the King of Kings, Creator of all ^c creatures, of one and the same blood, to make and appoint, some men for honor, some

c Acts 17. 26.

some for dishonor? shall not the
said King and Creator doe with
his owne what hee listeth without
controule of the Creature, and that
without rendring the Creature an
d accompt of his doings?

d Iob 33. 13.

But it is not accompted iniustice,
vnmmercifulnesse, in a King, in a Por-
ter, so to appoint and dispose of his
subiects, his vessels.

Therefore much lesse ought it
to be accompted iniustice, vnm-
mercifulnesse in God, so to appoint
and dispose of his Subiects and
creatures.

ARGVMENT II.

*Drawne from the first generall Pro-
position.*

IF God before time, did decree,
and make men for destruction,
Then Gods decree, not sinne, is
the cause of destruction.

But ^e sinne is the cause of destru-
ction.

e Ezech. 18. 4.

Therefore God did not before
time

time decree, and make men for destruction.

Answer to the said 11. Argument.

AS Gods purpose and decree (as formerly is proved) is the Primary cause, his Word and Spirit, and mans obedience, the secondary cause of mans saluation; so Gods decree is the primary cause, & mans disobedience, through the & ministry of false Prophets, the Secondary cause of mans destruction.

As a Miller, by and through the water wheele, and stone, &c. doth grinde the Corne; so ^h God, by and through his ⁱ Word, and ^k Spirit, and man prepared by him thereunto, doth destroy the Devils power in man, and thereby manifest mans election, and so preserues him for glory, and thereof gives him assurance: Such likewise is the order of Reprobation; which severall decrees, by mans obedience and

f Fol. 1.

g 2 Tim. 3. 6. 13

2 Pet. 2. 1. 2.

3. 12. to 20.

Mat. 23. 15.

& 24. 24.

Ast 20. 29.

h Deut. 30. 6.

Ier. 31. 18. 19

Ilay 26. 12.

i Gen. 3. 15.

Mat. 1. 21.

Luke 3. 16. 17

Heb. 9. 14.

k Ilay 44. 3.

& 56. 21.

1 Cor. 6. 11.

Rom. 8. 2.

and disobedience, in Gods appointed time comes to manifestation.

ARGUMENT 12.

Drawne from the said first generall Proposition.

IF God before time, did decree, and make men for destruction. Then God would not bid such men repent, whom he purposeth to destroy.

But God bids all γ repent.

Therefore God did not decree, and make any for destruction.

Answer to the said 12. Argument.

AS Gods commanding *Adam* and after him all Israel, to keep the Law, vnder paine of condemnation, and losing the comforts of saluation, was to make man know his owne ^hweaknesse, and thereby to humble and pluck downe the pride of mans heart, and to make man ⁱconfesse and acknowledge his Creators ^kpower, wel knowing that

y 1 Pet. 3.9.

h Rom. 8.7

Deut. 5.29

8i 30. 14.

Luke 18.27

Acts 15.9.10

i Gen. 3.10.

& 4. 13.14.

1 Sam. 15.

24. 25. &c.

2 Sam. 12.5.

13.

Ier. 31.19.

Iob 42.3.

Mata 7. 3.4.

k Rom. 8.7.

Iohn 15.5.

k Rom. 8. v. 7.
Ioh. 15. 5.

12 Tim. 2. v. 25.
Ioh. 15. 5.
Act. 5. 31.
Heb. 12. 17.
m Eze. 18. v. 1,
2, 3, 4.

that man of his owne ^a power was not able to keepe them; euen so God commanding all the sonnes of *Adam* to repent vnder paine of condemnation, and losing the ioies of saluation, is to make them all in generall to know their owne weaknesse, as *Adam* in particular; thereby to humble and plucke downe the pride of all, that so all so well as any might be constrained to confesse and acknowledge their Creators power, well knowing that of their owne power they are ^l vnable to repent and worke out their own saluation; and that men might not, as some did ^m ascribe the cause of their destruction to their Fathers weaknesse.

Their

*Their said second generall Proposition;
viz. That a man elected, may after-
wards fall away, and be destroy-
ed: from which are drawne
Arguments seauen.*

ARGVMENT I.

*From the said second generall Pro-
position.*

IF truth hath said, that men
bought by the Lord, shall after-
wards deny the Lord that bought
them, and bring vpon themselues
swift destruction:

Then men bought by the Lord,
may afterwards fall away, and bee
destroyed.

But truth hath said, that men
bought by the Lord, shall after-
wardsⁿ deny the Lord that bought
them, and bring vpon themselues
swift destruction.

Therefore men bought by the
Lord may afterwards fall away, and
be destroyed.

An-

n 2 Pe. 2.1.

Answer to the said 1. Argument.

AS there was a generall Redemption out of Egypts servitude carnall :

So is there out of ⁿ Egypts servitude spirituall.

As the Families of Israel consisted of ^o freemen, ^p servants, and ^q bond-men:

So likewise doth the families, of ^r Christians.

As the instrument in the delivery out of Egypt carnall, was *Moses*:

So the Instrument in delivery out of Egypt spirituall, is Christ.

The first Instrument a ^r servant, the second a ^r Sonne.

As among them delivered by *Moses*, *Caleb* and *Ioshua* only ⁿ entered into earthly Canaan, others returned backe, or died in the wilderness:

So among them delivered by Christ, a small number ^{*} enter into spirituall Canaan, of which earthly Canaan was a Type; others returne backe.

As

ⁿ Ioh. 1. 7.

Rom. 5. v. 18

& 3. 25.

1. Cor. 12. v

13. & 15. v. 22

2. Cor. 5. v. 14

Col. 1. v. 20.

1 Tim. 2. v. 6.

Heb. 2. v. 9.

& 9. 15.

1 Ioh. 2. v. 1.

^o Exod. 21. v. 2.

Leu. 25. v. 40

Deut. 15. ver.

12. &c.

Ier. 34. v. 14

^p Exo. 21. v. 5. 6.

^q Leu. 25. v. 44.

45. 46.

^r Ioh. 8. v. 35. &

13. 10. 11.

1. Ioh. 2. 19.

2 Tim. 2. 20.

Math. 13. 4. &c.

1 Cor. 3. 12. &c.

^f Heb. 3. v. 5.

^t Heb. 3. ver. 6.

^u Num. 14. v. 30.

^{*} As sol. 1. 2.

As those deliuered by *Moses*, which returned, & distrust the promises of the Father:

So those deliuered by *Christ*, which returne, & distrust the promise of the Sonne.

As sonnes, so seruants, in the Families of Israel, according to the flesh, had their habitation together for a time:

So seruants as sonnes, in the families of Christians haue likewise their habitations together for a time.

As seruants in and of the Families of Israel, according to the flesh are of two kindes, viz.

Some for a time, others for euer, neither of which to bee ruled ouer with rigor:

So are there likewise in the Families of Christians.

As in the Families of Israel were besides seruants, bond-men.

So likewise are there in the Families of Christians.

As seruants and bond-men in the Families

x Exod. 52.
Num. 13. v. 31.
32. 33. & 14.
v. 1. 2. 3. & c.
y Heb. 3. 17. 18.
Mat. 13. 20.
21. 22.
Iohn 6. 66. &
12. 41.
2. Pet. 2. 1, 15
to. 22.
Iud. 4. 11. 12.
15.
z Ioh. 2. 35.
1 Ioh. 2. 19.

Families of Israel, were bought with a price valuable:

So servants and bond-men in the Families of Christians were bought with a price invaluab^{le}.

As many servants in the Families of Israel did withstand *Moses* the Instrument of their deliv^{er}y out of Egypt carnall, in denying the Law^a literall deliv^{er}ed by *Moses*:

a 1 Cor. 3. 3. to
16.

So many servants in the Families of Christians doe withstand Christ the Instrument of their deliv^{er}y out of Egypt spirituall, in denying the law^a spirituall, deliv^{er}ed by Christ.

b Mat 12. 32.
Ioh 12. 42.

Christians in generall may^a deny the Lord that bought them, and so bring vpon themselves swift destruction.

d Heb 6. v. 4. & c.
& 10. v. 26. 27.
2 Pet. 2. v. 20.

But Christians in^a speciall (as formerly) cannot, by which is manifest that the persons mentioned in the objected places are onely Christians in generall.

e Rom. 5. v. 5. &
8. v. 1. 2. 9. 15.
Mat 24. v. 24.

ARGV-

ARGVMENT 2.

Drawne from the said second generall Proposition.

IF men having faith, did afterwards cast off their faith, and thereby bring vpon themselves condemnation; Then men having faith, may afterwards cast off their faith, and be condemned.

But men having faith, did afterwards cast off their faith, and thereby brought vpon themselves condemnation.

Therefore men having faith, may afterwards cast off their faith, and be condemned.

Answer to the said 2. Argument.

AS Redemption hath diuers acceptations, reduced to two, viz. generall, speciall:

So hath the word Faith likewise (and each acceptation vnderstood by its seuerall adiunct) sometimes

fr Tim. 5. 12.

8. 1. 5. 6. 19.

f Acts 6. v. 3. 5. 7.
Ro. 14. v. 1. 22.
23. compared
with 1 Cor. 8.
10. 11.

g Rom. 4. v. 5.
h Rom. 1. v. 5.

Gal. 1. 11. com-
pared with v. 23

i 1 Cor. 13. v. 2.

k Luke 18. v. 8.
compared with

l The 1. v. 8.

Phil. 4. to 8.

m Obedience

with know-

ledge.

Nay 1. v. 3.

Hos. 4. 1.

Ioh. 7. v. 17. &

13. v. 17.

1 Pet. 4. v. 17.

1 Rom. 3. v. 3.

Gal. 3. v. 17. 18.

m Eph. 4. v. 4.

compared with

Heb. 11. v. 1. &

1 Cor. 3. v. 11.

n Col. 2. v. 3.

Ioh. 1. v. 16.

o Iohn 1. v. 1. 2. 3.

q Iohn 14. v. 6.

r Ro. 8. v. 2.

s Psal. 17. v. 7. to 11. & 119. v. 27. 29.

30. Pro. 6. v. 15.

t 1 Cor. 3. v. 11.

u Heb. 11. v. 1.

v Eph. 1. v. 13. 14.

times for ^f knowledge, sometimes
for ^g belife; sometimes for the
^h Gospell, sometimes for the gift
of working ⁱ Miracles; sometimes
for the worke of ^k obedience; som-
times for the ^l promise; and yet but
^m one faith indeed; and that faith
is the promised seede Christ Iesus,
(the ⁿ treasure of all graces in na-
ture) God and man, the ground of
things hoped for, and evidence of
things not seene, as farther appea-
reth by comparing these following
Scriptures: Rom. 3. v. 28. 30. & 5. 1.
with Rom. 4. v. 25. Gal. 2. v. 16. 17.
and Act. 15. v. 9. with Heb. 9. v. 14.
Gal. 3. v. 2. 25. with Act. 8. v. 35.
36. Rom. 1. v. 17. with Gal. 2. v. 20.
Gal. 3. v. 23. 25. with Gal. 3. v. 16.
19. Gal. 3. v. 7. with Gal. 3. v. 29.
Gal. 3. v. 9. with Gal. 3. v. 29. In-
differently called ^o Word, ^p Truth,
^q Way, ^r Life, ^s Law, ^t Faith, ^u foun-
dation, ^v Evidence, all which seue-

ral

all acceptations are in other places reduced to two generalls: *viz.* Faith of * God Faith of * Christ, Faith in y God, Faith in * Christ, Faith of the * Law in letter, Faith of the * Gospel in Spirit, common ^b Faith, Faith of the * Elect, ^d beleefe in God, ^d beleefe in Christ; from * Faith to Faith: All which acceptations are but seuerall ^k measures of one and the same Faith; of which measures, some are ^l cōmon to Elect & Reprobate, and may be forsaken; others ^m peculiar to the Elect only, & cannot be forsaken; a measure of which faith, is the promise of obedience, by the letter or voyce of man, to the letter or voyce deliuered by the ministry of man, as appeareth by the Prophets preaching, the fore-runners of Christ according to the flesh, of which *John Baptist* was the immediate, preparing the way for Christ, by preaching the doctrine of Repentance, and giuing knowledge of saluation, whose Baptisme was the Baptisme

II

of

u Rom. 3. v. 2.
x Rom. 3. v. 22.
Gal. 2. v. 16. 20
& 3. v. 22.
y 1 Cor. 1. v. 9.
2 Gal. 3. v. 26.
* Gal. 3. v. 23.
a Phil. 1. v. 27.
b Tit. 1. v. 4.
c Tit. 1. v. 1.
d Ioh. 14. v. 1.
e Rom. 1. v. 17.
Gal. 3. v. 23.
k Luk. 17. v. 5. 6.
Rom. 12. v. 3.
Eph. 4. v. 7.
1 Thel. 3. v. 10.
2 Thel. 1. v. 3.
l 1 Cor. 13. v. 2.
Mat. 7. v. 22.
Iohn 6. v. 66.
& 12. v. 42.
1 Tim. 1. v. 5. v.
19. & 5. v. 12. &
6. v. 10. 2 Tim.
2. 15. Tit. 1. 4.
m Tit. 1. v. 1.
cōpared with
Mat. 24. v. 24.
2 Cor. 13. v. 5.
Eph. 6. v. 16.
Rom. 5. v. 1.
2 Tim. 4. v. 7.
1 Ioh. 4. 4.

^fMat. 3. v. 11.
 Mat. 1. v. 4.
 Act. 16. 15. 33.
 & 19. v. 3. 4.
^gGen. 17. v. 13.
 14 & 34. v. 13.
 to 18.

^h1 Pet. 1. v. 2.

ⁱHeb. 1. v. 1. 14.
 & 2. v. 2.

^k1 Pet. 3. v. 19
 & 4. v. 6. &
 2 Pet. 1. v. 21.

^lHeb. 1. v. 2. & 1.
 v. 3. according
 to the Pro-
 phetic. Gen.
 4. v. 10.
 Deut. 18. v. 13.
 19.

^mHeb. 2. v. 3.

Mat. 28. v. 19.

ⁿMat. 3. v. 8.

Act. 1. v. 5. 8.

& 10. v. 44.

& 19. v. 5. 6.

1 Pet. 3. v. 20.

^oRom. 2. v. 29.

Col. 2. v. 11.

of ^fRepentance, and did admit into the Family of Christ according to the flesh, as Circumcision did into the Family of *Abraham*, according to the ^gflesh, with which Baptisme Christ was baptized; which Baptisme, as Circumcision, was outward discernable by sense, such was the promise, such was the obedience.

A farther measure of which faith, is the promise of ^hobedience by the spirit, to the spirit, deliuered by Christ in the power of the spirit, by the ministry of ⁱAngells; of ^kProphets, before he tooke flesh of the Virgin, by his owne ministry, in the ^ldayes of his flesh in his owne person; by the ^mApostles afterwards, whose Baptisme was the Baptisme of the Holy ⁿGhost, and did admit into the Family of Christ according to the Spirit; as Circumcision of the heart did ^oadmit into the Family of *Abraham*, according to the spirit, with which Baptisme Christ was baptized: which Baptisme, as was Circumcision of the

the hart, was inward, discernable by the spirit, such was the promise, such was the obedience. As Circūcision of the flesh was a ^p signe of Circumcision of the heart; so is Baptisme of water, a ^q signe of Baptisme of the holy Ghost. As Circūcision of the flesh was accompanied with a promise of obediēce ^r according to the letter, and ^s gaue a right to the outward priuiledges, during ^t obediēce to the letter: & Circumcision of the heart accompanied with a promise of obedience according to the spirit, which gaue a right to the priuiledges of the Spirit, ^u during obedience to the spirit. So Baptisme of water was accompanied with a ^x promise of obedience according to the letter, and gaue a right to the outward priuiledges during ^y obedience to the letter. & Baptisme of the holy Ghost, accompanied with a promise of obedience according to the spirit, which gaue a right to the priuiledges of the spirit, ^z during obedience to

E 2

the

p Gen. 17. v. 11.
Rom. 4. v. 11.
cōpared with
Deut. 10. v. 16.
q 1 Pet. 3. v. 21.

r Exod. 19. v. 8.
s Exod. 12. v. 44.
&c.
t Leuit. 7. v. 21.
25. & 18. v. 29.

u 1 Sam. 15. v. 26.
& 16. v. 14.

x Acts 2. v. 41.
& 8. v. 13. 20.
21. 22.

y 1 Cor. 5. v. 5.
11. 2 Thes. 3.
v. 14.

z Mat. 22. v. 31.
Heb. 6. v. 1.
5. 6.
Ioh. 8. v. 34. 35.
Heb. 10. v. 16.
2 Pet. 2. v. 20.

the spirit, no longer. As vpon breach of faith confirmed by Circumcision of the flesh, was a cutting off of the transgressor from the Family of *Abraham*, according to the flesh. So vpon breach of faith, confirmed by Baptisme of water, was a cutting off of the transgressor from the Familie of Christ, according to the flesh. As vpon breach of faith, confirmed by Circumcision of the heart, was a cutting off of the transgressor from the Familie of *Abraham*, according to the spirit: So, vpon breach of Faith confirmed by Baptisme of the holy Ghost, is a cutting off from the Family of Christ, according to the spirit. As persons cut off from the Family of *Abraham*, according to the flesh, for transgression of the letter, were vpon their repentance and sacrifice according to the letter, * restored, vpon euery transgression which was not death by the law: So, persons cut off from the Family of Christ, according

* *Leuit. 5. v. 6.*

according to the flesh, for transgression of the Law according to the letter, were vpon their repentance according to the letter of the Law & Gospell, and sacrifice according to the letter of the Gospell, ^a restored vpon euery such transgression, which was not death by the letter of the law.

As persons cut off from the Family of *Abraham*, according to the spirit, were neuer ^b restored againe:

So persons cut off from the Familie of Christ, according to the spirit, are neuer ^c restored againe.

As Christ in person did consist of the nature of God, of the nature of man:

So doth the Church, the body of Christ in its ^d members, consist of the nature of God, of the nature of man, of obedient ones according to the flesh, of obedient ones according to flesh and spirit:

So doth the Law by which it is gouerned, consist of letter and spi-

^a Neh. 5. v. 12.

Math. 5. v. 23.

Acts 8. v. 22.

² Cor. 2. v. 6. 7.

8. Gal. 6. v. 2.

Rom. 11. v. 23.

Phil. 1. v. 10. 11.

12. Rem. 2. v. 5.

^b Gen. 4. v. 11. 20.

15. 1 Sam. 15.

v. 16. & 16. v.

14.

^c Mat. 12. v. 45.

John 8. v. 35.

Heb. 6. v. 4. & c.

& 10. v. 16.

² Pet. 2. v. 20.

^d 2. Pet. 1. v. 4.

rit, as formerly is manifest, transgression of the letter may be, when transgression of the spirit is not, And that discernable by sense: transgression of the spirit may likewise be, when transgression of the letter is not, (*viz.* discernable by sense) and that discernable by the spirit.

Transgression of the letter onely as formerly, did cut off from the Church, the body of Christ in his members consisting of flesh:

Transgression of the spirit onely, did, as formerly, cut off from the Church the body of Christ in its members, consisting of spirit.

Fol. 27.

As men generally redeemed, as formerly, may deny the Lord that bought them, and bring vpon themselves swift destruction:

e Tit. 1. v. 4.
1 Tim. 1. v. 5. 6.
19. & 4. v. 12.
viz. generall,
or common
measure, as
formerly, fol.

33.

* Fol. 27.

So men hauing generall or common * faith, may fall from their faith, and be condemned.

But as men specially redeemed, as * formerly, cannot deny the Lord that bought them, and bring vpon themselves swift destruction:

So

So men, as formerly, hauing special^h faith, cannot afterwards cast off their faith and be condemned.

h Fol: 33.

ARGUMENT. 3.

Drawne from the said second generall Proposition.

IF men hauing loue, did leaue and fall from their loue, and thereby became subiect to haue the meanes of saluation remoued from them;

Then men hauing loue, may leaue and fall from their loue, and thereby become subiect to haue the meanes of saluation remoued from them.

But men hauing loue, did leaue, and i fall from their loue, and thereby became subiect to haue the meanes of saluation remoued from them.

i Ro 1.2.4.5.

Therefore men hauing loue, may afterwards leaue, and fall from

their loue, and thereby haue the meanes of saluation remoued from them.

Answer to the said 3. Argument.

AS Faith is generall and speciall, so is loue ^e generall and speciall: and as men hauing generall faith may cast it off:

So men hauing generall loue, may cast it off.

But as men hauing speciall faith, cannot cast it off:

So men hauing ^l speciall loue cannot cast it off.

ARGUMENT. 4.

Drawne from the said second generall Proposition.

IF persons iustified, reioyce only in hope of the glory of God, then not in certainty.

But men iustified, reioyce onely in ^m hope of the glory of God.

Therefore men iustified, reioyce not in certainty.

Ans.

k Mat. 24. 12.
Mar. 12. 30. 31.
Rom. 12. 9.
1 The. 5. 13.
1 Pet. 1. 22.
Reuel. 2. 4.
1 Cor. 13. 8.
1 Ioh. 3. 14. 15.
to 19. & 4. 12.
16. 17. 18.
As formerly,
Fol. 33.
1 1 Cor. 13. 8.
1 Ioh. 3. 14.
12. & 4. 12. 16.
17. 18.
c Rom. 5. 1.

Answer to the said 4. Argument.

AS Redemption, Faith, and Loue, haue diuers acceptations, each reduced to two generalls.

So hath hope likewise diuers acceptations, reduced likewise to two generalls: *viz.* hope ⁿ vncertaine, hope ^o certaine; which hopes euer tyed to the meanes leading to the thing hoped for.

As in conditionary promises of things by man to man, through possibility of performing the condition, is a hope of obtaining the thing promised, though the condition not at the instant performable; but that hope is vncertaine, by reason of the present inability, possibility of death, of change of resolution in the person to whom the things are promised before conditions performed by the person to whom the things so conditionarily are promised.

But after conditions once performed;

n Iob. 8. 13. 14.

& 11. 20.

Col. 1. 23.

Heb. 3. 6.

o Tit. 3. 7.

1 Pet. 1. 3.

Heb. 6. 11. 19.

Yet but one hope indeed.

Eph. 4. 4. as there is but one faith, Eph. 4. 5. but diuers in measure as faith is.

1 Gen. 12.

m Gen. 12. v. 12.

13.

med; if the promiser bee faithfull and powerfull, hope of enioying the things promised is certaine, though the limited time of enioying, bee so commence long after: so by comparison stands the cause betwene God promising, and man hoping to obtaine the thing promised; as appears in the example of *Abraham*, to whom the Lord^l said, Get thee out of thy Country, and from thy kindred, and from thy fathers house, into a Land which I shall shew thee; And I will make thee a great Nation, and will blesse thee, and will make thy name great, and thou shalt be a blessing, and I wil blesse them that blesse thee, and curse them that curse thee, in thee shall all the Families of the earth be blessed. So *Abraham* departed as the Lord had spoken vnto him, and yet presently there-after did^m distrust the Lords performance of his promise of protection, as appeareth by his feare, lest comming into Egypt, his Wife being faire, the
Egyp.

Egyptians would murther him, and
preserue his Wife : for auoyding
whereof, he counselled his Wife to
say she was his Sister.

And though the Lord appearing
vnto *Abraham* at his coming into
the Land, did ⁿ promise to his seede
to giue the Land, and afterwards to
giue it to him and his seed for euer;
yet afterwards would know of the
Lord whereby hee should ^o know
it, notwithstanding the Lord had
so often promised it vnto him.

And though the Lord had pro-
mised to ^p make his seede as the
dust of the earth in number; yet
Abraham afterwards said ^q vnto
the Lord, What wilt thou giue me,
seeing I goe childlesse? So long *A-*
brahams hope of enjoying the land
and seede was the first hope, viz.
hope vncertaine.

But after the Word of the Lord
came vnto *Abraham* saying, (This)
viz. the sonne of *Eleazer*, borne in
thine house, shall not be thine heire:
but hee ^r that shall come forth out
of

n Gen. 12. v. 7.

o Gen. 13. v. 14.
15. &c. & 15.
v. 7. 8.

p Gen. 13. v. 6.

q Gen. 15. v. 2.

r Gen. 15. v. 4.

f Verſ. 5. &c.

e Verſ. 9. &c.

n Verſ. 13.

of thine owne bowels ſhall be thine
 Heyre: and afterward he brought
 him ſ abroad, and ſaid, Looke now
 towards Heauen & tell the ſtarres,
 if thou be able to number them; ſo
 ſhall thy ſeed be. And afterwards,
 in answer to *Abrahams* deſire of
 vnderſtanding whereby he ſhould
 know that hee ſhould inherite the
 Land, the Lord bade him take an
 heifer of three yeares old, and a
 Shee-goate of three yeares old, and
 a Ramme of three yeares old, and
 a Turtle-doue, and a young Pige-
 on, &c. all which hee tooke and
 diuided them in the middeſt, and
 laid each piece againſt other, but
 the birds diuided hee not: and
 when the Fowles came downe on
 the carcaſſes, *Abraham* draue them
 away, and when the Sunne was
 going downe, a deepe ſleepe fell
 vpon *Abraham*, and loe a horror of
 great darknes fell vpon him: and af-
 ter he ſaid vnto *Abraham*, Know
 of a ſurety that thy ſeed ſhall bee a
 ſtranger in a Land that is not theirs,
 and

and shall serue them, and they shall afflict them 400. yeares, and also that Nation whom they shall serue will I iudge, and afterwards shall they come out with great substance, and thou shalt goe to thy Fathers in peace, thou shalt bee buried in a good old age. But in the fourth generation they shall come hither againe, for the iniquities of the Amorites is not yet full.

And after that it came to passe, that when the Sunne went downe and it was darke, behold a smoking Furnace and a burning Lampe, that passed betweene those Pieces.

In that same day the Lord made a Couenant with *Abraham*, * saying, Vnto thy seede haue I giuen this Land, from the Riuer of Egypt vnto the great Riuer, the Riuer Euphrates. After which wee neuer read that hee doubted; and therefore from that time his hope was the second hope, viz. y certain.

x Gen. 15. v. 18.

y Tit. 3. v. 7.
1 Pet. 1. v. 3.
Heb. 6. v. 11.
19.

Here

Here is scene the order of Gods proceeding in the worke of regeneration.

First, promises vpon condition;
Gen. 12. v. 1. to 4.

After long walking in the condition, *Gen. 12. v. 4. to Gen. 15. v. 6.*
vpon desire of assurance of the promise: *Gen. 15. v. 7.*

First, horrors of great darknesse:
Gen. 15. v. 12.

Secondly, miraculous fires, manifested, *v. 17.*

Thirdly and lastly, Couenants made: *v. 18.*

The like of *Iacob: Gen. 28. v. 12. to 18. & 32. v. 24.*

The Connerts: *Acts 2. v. 37. & 16. v. 26.*

The like in the generall: *Iob 33. v. 14. to 33. & 42. 3. 4. 5. & c. Ier. 30. v. 5. 6. Iob. 16. v. 20. 21. 22. & c.*

ARGV.

ARGUMENT 5.

Drawne from the said second generall Proposition.

IF God spared not the naturall branches; There is a possibility, hee will not spare a spirituall branch.

But God ⁷ spared not the naturall branches.

Therefore there is a possibility, hee will not ² spare a spirituall branch.

Answer to the said 5. Argument.

AS among the naturall branches, some were Israel according to promise in the ^a election of grace; so likewise are there among the ^b spirituall branches: neither of which, as formerly, can fall away, and be cut off.

The rest, as formerly, cannot but fall away.

Their

y Rom. 11.

21, 22.

Iohn 15. 6.

z Mat. 12. 43.

to 46.

Heb. 6. 4, 5.

& 10. 26, 27.

28, 29. 35. 38.

2 Pet. 1. 9.

& 2. 1. 15. 18.

20. & c.

a Rom. 11. 5. 7.

& 9. 27.

b Mat. 24. 24.

1 Pet. 1. 5.

Their said third generall Proposition. viz.

THat a spirituall branch rejected and cut off from the body of Christ, may bee re-elected and grafted in againe; from which are drawne Arguments 2.

ARGUMENT. I.

From the said third generall Proposition.

IE men, hauing left, and fallen from their loue, doe repent, and doe the first workes, they may be restored to their loue againe.

But men hauing left, and fallen from their loue, may repent, and doe the first workes.

Therefore men hauing left and fallen from their loue, may bee againe restored to their loue.

Answer

c Renel. 1. 5.
Exec. 18. 27.
Rom. 11. 27.

Answer to the said 1. Argument.

MEn, having left and fallen from their first degree of generall loue, may, as formerly, repent and be restored to their loue againe.

But such as haue left and fallen from their second * degree of generall loue, as formerly, cannot.

ARGUMENT 2.

Drawne from the said third general position.

IF the spirituall branch, as the naturall branch, being cut off may be grafted in againe;

Then a man reiected may be re-elected.

But the spirituall branch, as the naturall branch, being cut off, may be grafted in againe.

Therefore a man reiected may be re-elected.

d Ezech. 18. 26.
27. Ro. 11. 23.
24.

Answer to the said 2. Argument.

e Mat. 12. 45.
Ioh. 8. 35.
Heb. 6. 4. &c.
& 10. 26.
2 Pet. 2. 20.

THough a naturall branch cut off may bee grafted in againe: yet a spiri-
tual branch cut off, as for-
merly, cannot; neither doe their
places so much as colourably prove
they can, and therefore in truth
need no answer.

Their fourth generall Proposition: viz.

THat a man elected or reiected
knowes not, neither can know
till separation of the spirit from the
body of flesh, whether hee shall in-
herit Heauen or Hell.

*From whence is drawne this one
following Argument.*

IF a man elected may afterwards
be cut off, and a man cut off, af-
terwards re-elected; then man in
this life, before separation of the
spirit from the body of flesh, doth
not

not, neither can know whether he shall inherit heaven or hell.

But a man elected may afterwards fall away, bee ° cut off, and reiected, and afterwards bee p reiected and grafted in againe.

Therefore man in this life before separation of the spirit, from the body of flesh, doth not, neither can know, whether hee shall inherit heaven or hell.

Answer to the said Argument.

AS Lord, Faith, Loue, Hope, &c. haue diuers acceptations, so hath Election; viz. to common graces, to peculiar graces; to ° office, to r glory, so hath reiection likewise diuers acceptations; one elected to office, and some degree of common priuiledges, as formerly, may bee reiected, afterwards reiected.

One elected to glory and speciall priuiledges, as formerly, cannot be reiected.

o Ezech. 18. v. 26.

Ioh. 15. v. 6.

2 Pet. 2. v. 1.

p Ezech. 18. v. 27.

Rom. 11. v. 23,

24. Reu. 2. v. 5.

q 1 Sam. 10. 24.

Acts 1. 16. 17.

r Ephes. 1. 4.

2 Thes. 2. 13.

Therefore men elected to glory, men reiected from glory, may and doe know in this life, as formerly, whether they shall inherit Heaven or Hell, after this life is ended.

And so much in answer to their foure generall Propositions and seuerall Arguments Drawne from the same.

The Inconueniences and grosse absurdities, naturally without inforcement issuing from the said generall Propositions doe follow.

Rom. 9. v. 20. 21.

If election to glory, as the opposers maintaine, be in time, viz. vpon the good and euill actions of men done, not before, then it will follow that God the Father is lesse wise then the Potter, who foresees and purposeth the vses of each particular vessell before he formes it.

But God the Father is not lesse wise then the Potter.

Therefore God the Father foresees

sees and purposeth the vse of each particular creature before hee formeth it.

If one elected to glory, as the opposers maintaine, may afterwards fall away and bee reiected: then it will follow that God the father is vnpowerfull, and so cannot doe what hee would, and vnfaithfull, and so performes not what hee promiset. *h*

But God hath all power in his hand, and doth what he will, and is alwayes faithfull and doth what he *h* promiset.

g Gen. 18. v. 14.
Mat. 19. v. 26.
Eler. 31. v. 3.

Therefore one elected to glory cannot afterwards fall away and be reiected.

If all power be in Gods hands, and that he doth what he will, and if God be faithfull and doth what he promiset;

Then every creature is preserved by him, for & in that vse for which it was created.

But all power is in Gods hands, and that he doth what he will, and

As fol 1.

is alwayes faithfull, and performes what he promileth.

Therefore euery creature is preſerued by him, for and in that uſe, for which it was created.

If one whom God the Father hath reieſted from glory, may, as the oppoſers maintaine, bee againe re-eleſted; then it will follow that God is changeable; but God is not changeable:

Therefore one whom God hath once reieſted from glory, cannot againe be re-eleſted.

If that men in this life doe not, neither can know whether after this life is ended they ſhall inherite heauen or hell:

Then it will follow, that the holy Ghoſt gaue a falſe teſtimony to the vnderſtanding of the Pen-men of the holy Scriptures; both of the doctrine concerning all in generall, and of the Doctrine concerning themſelues in particular.

But the holy Ghoſt gaue a true teſtimonie to the vnderſtanding of the

As ſol. 1.
 i Ezech. 44. v. 23.
 Ier. 15. v. 19.
 Mat. 3. v. 8. &
 7. v. 5. 16. 17. 18.
 1 Cor. 11. 19.
 1 Ioh. 2. v. 29.
 & 3. v. 10.
 Gen. 18. v. 19.
 to. 24.
 Luk. 1. v. 70. to
 76. Ioh. 14. 16
 20. & 16. v. 22.
 Eſa. 59. v. 21. &
 60. v. 8. 9. &c.
 & 62. v. 1. to. 11
 & 66. v. 19. to
 21.
 k Pſa. 116. v. 8.
 1 Cor. 4. v. 4.
 2 Cor. 10. v. 3.
 to 6. & 13. v. 8.
 2 Tim. 4. v. 7.
 8. 18.
 1 Ioh. 3. v. 14.
 Rom. 8. v. 2. 15.

the Pen-men of the holy Scriptures:

Therefore men in this life doe and may know whether after this life is ended, they shall inherite heauen or hell.

If men in this life know not, neither can know whether they shall inherite heauen or hell after this life is ended:

Then it will follow that men in this life doe not, neither can attaine to sound comfort.

But men in this life doe attaine to sound comfort:

Therefore men in this life doe know whether they shall inherite heauen or hell.

If it be a maxime, that such doctrines as please the flesh be vnfound:

Then it will follow, that all doctrines against Predestination as before, are vnfound.

But such doctrines as please the flesh, are vnfound:

Therefore all doctrines against

As letter k. in the former Argument.

Rom. 8. v. 7.
Gal. 4. v. 29.
& 5. v. 17.

Reasons pro-
ving that all do-
ctrines brought
against Prede-
stination, as be-
fore, please the
flesh.

Predestination, are unsound.

That the said doctrines against
Predestination doe please the flesh,
is apparant.

First, for that they ascribe to man
an absolute power in and of him-
selfe to worke out his owne salua-
tion.

Secondly, for that they hide the
certaine knowledge of distinction
betweene men that shall inherit
heaven, and men that shall inherit
hell.

Thirdly, the easie receipt, and
multitude of receivers of the said
doctrines.

Fourthly and lastly, for that they
lull men asleepe in carelesse securi-
tie, keeping them from striving by
earnest prayer vnto God for abso-
lute power against sinne and Satan,
and from diligent search for know-
ledge in the Scriptures, whereby to
be able to proue their present con-
dition, by comparing the ^m worke
of the spirit in the conscience, with
the testimonies of that worke, re-
corded

in Gal. 5. v. 24.
Ro. 5. v. 1. to 6.
& 8. v. 1. &c.
2 Cor. 13. v. 5.
to 7.
& 13. v. 5.

corded in holy ⁿ Scripture: for
what aduantage a man to search
for that which he beleueth is not
possible in this life to be found. *viz.*
knowledge of perpetuall power a-
gainst sinne and Satan, and conse-
quently of the certaine assurance of
his own saluation; contrary where-
unto is truths doctrine, which saith,
that the seede of the woman Christ
Iesus, shall ^o bruite the serpens head,
destroy the ^p workes of Satan, re-
maine in the ^q Saints, and ^r perpetu-
ally preserue them, and that man
without that seede is ^s vnable to do
any thing; yea so much as to thinke
a good thought, much lesse to
worke out his owne saluation.

For that the Saints shall discern
and put ^{*} difference betweene the
vild and precious, wolues and
sheepe, Angels indeed and Angels
in shew only.

For that truth is received with
much ^t difficulty, and by a small
number, which number by the
power of the spirit through Christ
that

ⁿ Rom. 15. v. 4.
Heb. 4. v. 12.
^s Tim. 3. v. 15.
&c.

^o Gen. 3. 15.
Gal. 3. 16. 19.
^p 1 Ioh. 3. v. 8.
^q 2 Cor. 4. v. 10.
11. Heb. 3. v. 14.
^r 2 Cor. 13. v. 5.
Rom. 8. v. 9. 10.
11. 15. Ioh. 14.
v. 17. 20.
^s 1 Ioh. 3. v. 9.
^t Mat. 24. v. 21.
Luk. 2. v. 42.
Ioh. 8. v. 22.
Ier. 31. v. 3.
^{*} Phil. 2. v. 13.
^{*} Fol. 54.
^t Rom. 8. v. 2.
Ioh. 8. v. 47. &c.
& 7. v. 48. A.C.
2. v. 13. & 7. v.
51.

u Prou. 2. v. 3.
4-5.

x Psa. 116. 1. & c.
Luk. 2. v. 29.
Ro. 8. v. 2. 15.
y Tim. 4. v. 7. 8.

y Tim. 4. v. 8.
& 5. v. 6. 7. 8.

z Rom. 8. v. 15.
* Ioh. 14. 16. 17.
& 16. v. 22.
Rom. 5. v. 1. 5.
a Psa. 119. 7. & c.
& 119. v. 163.
165. 167. 174.
b I Ioh. 3. v. 14.

c Phil. 4. v. 11.

that strengthneth them, attaine vn-
to it by ^a digging after it, as men
digge after gold and siluer, and ha-
uing found it, doe acknowledge it,
to the glory of God, testifying the
accomplishment of his promises
in their owne particular persons;
and sounding forth his praises in
^a thankfull tunes for their manifold
deliuerances, continually depen-
ding on him as a Child on his lo-
uing & regardful father, in full assu-
rance for ^y supply of all necessities
concerning this life and that to
come, walking on the remaining
time of their Pilgrimage, in the
power of that Spirit, which fofte-
reth them not to feare ^z againe: in
the ioy of that ^a holy Ghost, which
man cannot take away, in that bond
of loue to the ^a lawes and statutes
of the Lord, and fellow ^b brethren,
and all the Creatures for the Lords
sake, which cannot be broken.

In that happie condition of con-
tentment, in that ^c estate wherein
the Lord hath placed them, not
only

only seeking their owne good, but the good of ^d others also; yea, euen of their ^e very enemies, continually waiting and longing to see the returne of their Lord frō heauen, according to the testimony of the Angel, as he was ^f seene to go into heauen; that so both in ^g bodies, so well as in ^h spirits, they may liue and raigne with him in glory for euer.

If you consider and acknowledge Gods wisdome and foreknowledge, purposing the end wherefore he made the creatures, before he made them, and the power of God able to preserue the creatures to that end for which hee made them, and the vncomfortableness of the opposers doctrine, which the whole course of mans life, and at the very poynt of death leaues man in doubt whether hee shall inherite heauen or hell: you cannot oppose Gods decree of speciall election before time; vocation, sanctification and iustification in time; perpetuall preservation of them

d Phil. 1. 23. &c.
e Act. 7. v. 60.

f Acts 1. v. 11.
g Ro. 8. v. 11. 23.
1 Cor. 15. 23.
h Ro. 6. v. 18. 22.
& 7. v. 22. & 8.
2. 10. 1 Cor. 2.
v. 16. Gal. 6.
v. 1. Heb. 12. v.
22. 23. &c.

1 Tim 4. v. 10.
Rom. 8. 29. 30.
1 Cor. 6. 11.

them in grace here, in glory hereafter: for so to oppose, is both to deny God the Fathers wisdom, fore-knowledge & power; Christ the Sonnes faithfulness, and Christians comfortableness, and to disswade pressing to perfection; for no man presseth further to perfection in this life, then his beliefe perswades him is attainable.

Therefore of the opposite Doctors and doctrines beware, and forget not I beseech you carefully to remember, according to the Apostles advice, that in Pauls Epistles are some things hard to be understood; which they that are vnlearned and vnstable doe, according to their father the Diuels practice, wrest to their owne destruction: as they doe also the other Scriptures. Christ is a stone of stumbling, and rocke of offence to them that stumble at the word; and if euer any did stumble at the word, none more then the opposers of speciall election before time,

12 Pet. 3. v. 16.

1 Cor. 4. v. 6.

1 Isa. 8. v. 14.

Mat. 21. v. 44.

Luk. 2. v. 34. &

20. v. 17. 18.

Ro. 9. v. 32. 33.

time, &c. as formerly appeares.

And if Antichrist must bee discovered, according to the ^m Prophetic, as who but Antichrist labourerh to withstand: then from the former collections, it must needs follow, that the spirit maintaining the opposers doctrines, is the spirit of Antichrist.

As Christ is Christ in its ^o members: even so Antichrist is Antichrist in its ^o members.

As Christ considered in its members, are ^r many; as in the members of a naturall body: so Antichrist considered in its members, are likewise ^r many.

As in the Apostles times, many of the members of Christ, were ^r manifested: so likewise were ^r many of the members of Antichrist; by which they knew it was the last times.

As at that time the day of Christ, viz. in his brightnesse, was not at ^e hand, though its approaching in his members was then scene:

m² Thel. 2. v.
2. 3.

n Eph. 1. v. 22.
& 4. v. 13. 15.
Col. 1. v. 18.
& 2. v. 10. 19.
o² Thel. 2. 9. 10.
p¹ Cor. 12. v. 12.
10. 18.

q¹ Ioh. 2. v. 18.

r Acts 11. v. 26.
1 Pet. 2. v. 9. 10.
1 Cor. 6. v. 11.
Tit. 3. v. 6.
Eph. 2. v. 5. 6.
(1 Ioh. 2. v. 18.

t² Thel. 2. v. 1.

12 Thes. 2. v. 3.

2 Cor. 3. v. 13.

1 Thes. 2. v. 7.

2 Heb. 4. v. 1.

* Acts 2. v. 41.

8. 4. v. 32. &

10. v. 44. & 13.

v. 48.

So, neither at that time was the man of sinne the sonne of perdition, viz. in his darkenelse & reuealed, though its approaching in its members was then seene.

As Moses put a vail ouer his face, that the Children of Israel could not stedfastly looke to the end of that which is abolished, and so behold as in a glasse, the glory of Christ; So Antichrist puts a vail ouer his face, that the world cannot stedfastly looke to the end of that which must be abolished; and so behold, as in a glasse, the iniquity of Antichrist, the man of sinne, the sonne of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightnesse of his comming.

As Christs comming was after the working of God with powers and signes, and true wonders, in truth of righteousness in them which beleeved, and received the loue of the truth, that they might be saued.

So

So Antichrists comming is after the working of Satan, with power, and signes, and ^alying wonders, and with all deceiuablenesse of vnrighteousnesse in them that perish, which ^breceiue not the loue of the truth but beleene lies, and take pleasure in vnrighteousnesse that they might be damned.

a 2 Theſ. 2.v.9.

b 2 Theſ. 2.11.12.

As turning to Christ takes away the naturall vaile from the heart, by which with open face, as in a glasse, the glory of the Lord is beheld, & the beholders changed into the same image, frō glory to glory, euen as by the Spirit of the Lord.

c 2 Cor. 3. v. 16.
17.

So turning from Christ, casts a vaile vpon the heart, by which they are changed into the Image of Antichrist, growing from iniquity to iniquity, euen as by the Spirit of Antichrist.

d Rom. 1. v. 21.
to. 32.
1 Tim. 1. v. 6.
19. & 4. v. 1.2.
2 Tim. 2. v. 17.
18. & 3. v. 1 to.
14.

As the members of Christ are manifested before Christ the head :

So likewise are the members of Antichrist before Antichrist the head, as formerly.

As

a Pet. 1. 5, 6, &c.

As by the members of Christ growing from grace to grace, from knowledge to knowledge, from vertue to vertue, is discovered the manner and neerenesse of the coming of Christ their head, in the brightnesse and fulnesse of his glory.

So by the members of Antichrist growing from iniquity to iniquity, is discovered the manner and neerenesse of the coming of Antichrist, their head in the fulnesse of the darkenesse of his iniquity.

That the day of Christ the head his approaching in the brightnesse and fulnesse of his glory.

And the revelation of Antichrist the head, the man of sinne, the sonne of perdition, in the fulnesse of the darkenesse of his impietie must come, is certaine.

So it is as certaine, that as there was a receiuing of the faith before the ministry of godlinesse was discovered: so there must first come a falling away from the faith, and

the

the mystery of iniquity, which keeps that man of sinne from discovery, taken out of the way before that time.

A falling away there was in the Apostles times, in which many Antichrists were discovered, viz. the members of Antichrist; and yet the Antichrist, viz. the head, was not then discovered: which falling away, was not that falling away mentioned, 2 Thes. 2. v. 3. for that falling away was then to come, the other mentioned, 1 Iob. 2. v. 19. past. As euery visible body hath a roote from whence the members deriue themselves, and from whom they take their nourishment: so hath euery spirituall body.

As the spirituall bodies of Christ and Antichrist haue their heads or roots, from whence their members are deriued, and by whom nourished: so likewise haue their particular doctrines, directing their members speciall heads or rootes, from whence their branches are deriued,

G

riued,

1 Ioh. 4. v. 8.

riued, and by whom they are directed.

g Col. 2. v. 3.
Luk. 11. v. 49.

h Luk. 24. v. 49.
1 Pet. 1. v. 5.
2 Cor. 6. v. 4. 7.
as fol. 1.

The head or roote of the doctrine of Christ, is the wisdom of God the Father, foreseeing and purposing, & h power of God the Father in the Son, preserving according to his foresight and purpose.

The head and roote of the doctrine of Antichrist, is the wisdom and power of man: for, to will the saluation of man, and not saue man, is but the wisdom and power of man; and therefore Antichrist and Antichristians God is man.

i Jer. 33. v. 16.
1 Cor. 1. v. 30.
Rom. 8. v. 11.

One branch deriued from the head or roote of the doctrines of Christ, is the holinesse and righteousness of Christ in his members.

In opposition thereto, one branch deriued from the head or roote of the doctrines of Antichrist, is the holinesse and righteousness of man, in and of himselfe.

A second branch from the roote, is remaining and standing

in a righteous estate by & through
Christ.

In opposition, a remaining and
standing in a righteous estate of
themselves.

A third branch from the true
roote, is that he who by regenerati-
on is become the sonne of God, bi-
deth for euer, and to him there is
no condemnation.

In opposition, after he is so borne
of God and in Christ Iesus, he may
utterly fall away and bee condem-
ned.

A fourth branch from the true
roote, that it is impossible for
those who were once enlightened
and haue tasted of the heavenly
gift, and were made partakers of
the holy Ghost, and haue tasted of
the good word of God, and pow-
ers of the world to come, if they
fall away, to renew them againe vn-
to repentance.

In opposition, that such a one
so fallen away, may bee renewed
against this repentance.

k Gal. 1. v. 30.
Ioh. 17. v. 11.
Mat. 1. v. 21.
2 Tim. 4. v. 17.
18. 1 Ioh. 3. v. 9
Mat. 24. v. 24.
1 Pet. 1. v. 5.
1 Ioh. 8. v. 35. &
14. v. 16. Ro. 8.
v. 1. 2. 11. 15.
1 Ioh. 3. v. 9.
Mat. 24. v. 24.
1 Pet. 1. v. 5.
m Heb. 6. v. 5. 6.
& 10. v. 26. 27.
2 Pet. 2. 20. &c
Mat. 12. 31. 32.

n Jer. 31. v. 3.
Ioh. 13. v. 1.
& 17. v. 23.
2 Theſſ. v. 16.

o 1 Ioh. 4. v. 17.
& 2. v. 29. & 3.
v. 7.
Mat 7. 15. 16.
Heb. 6. 4, 5, 6.
& 10. 26. 27.
2 Pet. 2. 15. to
22. 2 Tim. 3.
13. Mat. 12.
43. to 46.

A fiſt branch from the true rooſe,
that hee whom God once loues, he
euer loues.

In oppoſition, that where God
hath once loued, hee afterwards
hates.

A ſixt branch from the true rooſe,
that the ſonnes of ſaluation, the
ſonnes of perdition ſhall be known
at leaſt to themſelues, in this pre-
ſent world.

In oppoſition, that they ſhall not
be knowne either to themſelues or
others in this preſent world; and
yet ſome among them maintaine a
power inherent in themſelues, to
pardon ſinnes in others, and to doe
workes of ſupererogation, to me-
rit for others, beſides the full merit
for themſelues, and that perſons ſo
pardoned, ſo ſupererogating, may
afterwards loſe the benefit of their
pardon and workes of ſupereroga-
tion, and fall away and bee dam-
ned: if not this, what is groſſe and
palpable darkneſſe.

As the members of Chriſt and
the

the members of Antichrist were discovered in the Apostles times, so were their branches of doctrine deriued from their heads and roots.

And as the mystery of godlinesse did begin to worke in the Apostles times in the members of Christ, towards the discovery of Christ the head, and the root of Christian doctrine: so did the mystery of iniquity begin then to worke in the members of Antichrist, towards the discovery of Antichrist the head, and the root of Antichristian doctrine.

The first falling away was from the branches of Christian doctrine, the last from the root, *viz.* the wisdom and power of God the Father manifested in his Son.

Which last falling away, is now manifested in so generall a manner, as that the soundest hearted, who weighes the different reasons, and layes them to heart, do stagger, and are ready to fall; from which I be-

q 1 Cor. 2. v. 7.
Eph. 3. v. 9.
1 Tim. 3. v. 16.
Acts 19. v. 6.

12 The 2. v. 7.

1 Act. 15. v. 15. 24
Gal. 1. v. 6. 7. &
3. v. 3. 1 Tim.
1. v. 5. 6. 19.
2 Tim. 2. v. 17.
18 & 3. v. 5. 8.
2 Tim. 4. v. 10.
14 Tit. 1. v. 16.
& 3. v. 16.
1 Ioh. 2. v. 29. &
3. v. 4, 5, 6. to
the end of the
Epistle. 2. Ioh.
Iud. 4. 8. 10. 11.
1 Rom. 9. v. 13.
to 33.

seeth God for Christ Iesus sake to preferue them.

2s. Thes. 4. 6.

7.

The fall being manifested in its time, according to the Prophetic; in the next place it is to bee expected a remouall of the vaile, viz. the mystery of iniquity, which withholdeth the discouery of the man of sinne, the sonne of perdition, and the approach of the day of Christs coming.

That this vaile which withholdeth the discouery of the man of sinne, the sonne of perdition is mystery, appears by the staggering spirits of such as deeply question the same: that it is a mystery of iniquity is manifest, for that it denies the wisdom of the Father in the Sonne fore-seeing and purposing, and power of the Father in the Sonne, preferuing according to his foresight and purpose.

And that this wicked one, after the vaile is taken away, shall not be consumed and destroyed with any

any worldly power, but with the spirit of the Lords mouth, and brightnesse of his comming, is as manifest.

The consideration hereof plainly shewes that God is not onely the God of order in name, but proves himselfe so in wisdom and power manifested in all his proceeding, who hauing made the world with all things therein contained, among which, formed man in his owne simage, whom he made^b Lord & Ruler of the Creatures here on earth, seated his habitation in a choice and peculiarⁱ place of the earth, where he made to grow euery tree that was pleafant to sight, and good for foode, the Tree of life also in the middest of the garden, and the Tree of knowledge of good and euill, commanding him, saying, of euery Tree of the garden thou maist freely eate: but of the Tree of the knowledge of good & euill, thou mayst not eate; for in the day that thou eatest thereof

x 2 Theſ. 2. v. 8.
For a carnall sword cannot destroy a spirituall power.

g Gen. 1 v. 27.
h Gen. 1. v. 28.
Pſa 8. v. 4. to 8.
i Gen. 2. v. 8.

Rom. II. v. 36.
 Col. I. v. 16.
 Heb. 2. v. 10.

1 Gen. 3. v. 6. 7.

m Gen. 3. v. 15.
 &c.

* Gen. 2. v. 17.
 Eph. 2. v. 1. &
 5 v. 14.
 n Gen. 3. v. 15.
 Ioh. 1. v. 1. 14.
 o Mat. 1. v. 20.

thou shalt surely die, all which God
 the Father did by his Sonne, and
 for his Sonne. After which, man
 being but a creature & left to him-
 selfe, deuoid of his Creators pro-
 tection, to try his owne strength in
 triall by temptation, was ouer-
 come: and thereby together with
 all his posterity then in him ouer-
 taken with the iudgement, and
 thereupon thrust out of that pecu-
 liar place in which he was seated, &
 through Cherubins and a flaming
 sword placed at the East end of
 the garden, and turning euery way,
 to keepe the way of the Tree of
 life, was vnable to enter againe, af-
 ter which fall of man, and expulsio-
 on out of that blessed place in
 which hee was seated.

The same God and Father, as
 by his word created the first Adam,
 and by his Spirit gaue him a life
 * temporall:

So the same God & Father of his
 word, by the holy Ghost, crea-
 ted the second Adam, and gaue him

a life eternally, and so to some in
a looe a life of ioy, to some in there
a life of torment.

As the first *Adam* was of the
earth^e earthy, his habitation an
earthly Paradise, his warrantable
food earthly, his cloathing naked
innocency, his pleasures bodily
familiarity, the continuance tran-
sitory;

So the second *Adam* is the Lord
from^e heauen heauenly, his habi-
tation a^y heauenly Paradise, his
food^e heauenly, his cloathing robes
of^e righteousness, his pleasures
spirituall familiarity, the continu-
ance eternity.

As is the earthy, such are they
that are earthy. As is the heauenly,
such are they that are heauenly.

As in the earthly Paradise, be-
sides other things, grew two trees,
the taste of the fruit of the one gaue
knowledge of good and euill tem-
porall; the taste of the other gaue

Heb. 12. 12. to 15. b Iohn 16. 10. 21. 22. Reu. 7. 12. Ilay
37. v. 10. c Gen. 2. 17. and 3. v. 5. 7. 22.

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life

p I Iohn 5. 1. 2.

Iohn 6. 43.

50. 44. 55. 56.

q Rom. 5. 3. 8.

to 11.

r I Iohn 4. 9. 10.

r I Iohn 2. 25.

Iohn 10. 28.

& 16. 22.

Rom. 8. 20.

Mat. 25. 45.

Ilay 35. 10.

* Rom. 9. 13.

f Mat. 25. 46.

Mar. 9. 43. 44.

to 49.

Ilay 66. 24.

c Gen. 2. 7.

1 Cor. 15. 45.

u Gen. 2. 8. & c.

x Iohn 1. 1. 14.

& 6. v. 3.

1 Cor. 15. 47.

y Luke 23. 43.

Reu. 2. 7.

& 2. 22.

z Iohn 6. 27.

* Reu. 7. 9.

& 15. 6.

& 19. 8.

a Reu. 19. 1. & c.

d Gen. 2. 9.

e 3. 22.

e Rev. 2. 7.

f Mat. 13. 32.

g Mat. 13. 46.

h John 14. 16, 17.

Rom. 7. 5.

i Heb. 6. 4, 10.

e 10. 39.

k Isay. 30. 21.

1 Sam. 3.

Jeremy 30. 5.

Acts 9. 4.

l Rom. 2. 14.

Acts 16. 7.

m Heb. 1. 1, 2.

n Mat. 23. 19, 20.

life ^d everlasting: So likewise in the heavenly Paradise, besides other things, growes two ^f trees, the taste of the one giues knowledge of an everlasting ^g good, of an everlasting euill; the taste of the other giues possession of an everlasting life of ^h ioy, of an everlasting life of torment.

As from tasting the tree of knowledge of good and euill temporall, and tree of life everlasting growing in the earthly Paradise transitory, *Adam* was forbidden by God the Father; so to taste of the tree of knowledge of an everlasting good, of an everlasting euill, of the tree of life everlasting growing in the heavenly Paradise, *Adam* and all his posterity, was, are, and shall be invited by Christ Iesus, either immediatly by ^k voice or ^l spirit, or mediately by his ^m Prophets, himselfe in ⁿ person, or Apostles afterwards, &c.

As to the first *Adam*, and in him all his posterity, was giuen a Law

^o tem-

o temporall; the transgression whereof accompanied with a temporall death, which death was twofold, first in the spirit of his mind indifferently called a knowledge, a vnderstanding, which transformed him from the Image of God in which hee was made, into the Image of a beast, through which he lost that wonted louing presence and comfortable familiarity of his Creator, and that presently vpon his transgression. Secondly, death of body, which transformed him from the image of a man into the image of the earth, the basest creature, through which he lost the fruition of his fellow creatures, and so both in body and spirit, both in life and death, became like the basest creature.

So to the second Adam, and all restored to life by him, is given a Law eternall; the transgression whereof is accompanied with a death eternall; which likewise is twofold.

First,

- o Gen. 2. 17.
- Eph. 2. 1.
- & 5. 14.
- p Eph. 2. 1. & 4. 23.
- Phil. 1. 27.
- Psal. 51. 10.
- Iob 32. 8.
- Iohn 3. 6.
- Rom. 2. 29.
- q Col. 3. 10.
- Pro. 1. 6.
- Dan. 1. 17.
- & 2. 21.
- r I say 44. 18. 19.
- Luke 24. 7. 23.
- 45.
- f Gen. 1. 27.
- Col. 3. 10.
- t Psal. 49. 10.
- u Gen. 3. 8. 9. 10.
- x Gen. 3. 19.
- y Marke 3. 7.
- Mat 3. 8. 10.
- 11. 12.
- Luke 13. 3. 5.
- Phil 3. 18. 19.
- 2 Thes. 1. 7.
- 8. 9.

z Rom. 1. 21. 30

23.

Eph. 4. 18, 19.

* Mat 12. 43.

Heb. 6. 4, 5, 6.

& 10. 26.

2 Pet. 2. 1, 20.

2 Reu. 13. 11.

11. & c.

b Reu. 20. 10.

Mat 7. 15.

& 24. 11. 23. 24.

2 Cor. 1. 1, 13.

14. 15.

2 Pet. 2. 1. 2.

14. 15. to 22.

Iud. 4. to 20.

* Ilay 66. 24.

* Reu. 20. 12.

to 15.

o Gen. 1. 31.

First, in the spirit of the mind, the ^a understanding, which transformeth him from the ^a enlightened image of Christ, into the darkened image of Antichrist, the ^a second beast; which executes the power of the first, and so ^b ioynes with the false Prophet. Through which he doth lose that wonted louing presence, and comfortable familiarity of Christ his Redeemer, and Christians redeemed; and so becomes more base then those which yet remaine vnder the first death, transformed into the image of the first beast, and so both in body and spirit, life and death, become no lesse base then the basest; yea in a short space they become an ^a abhorring to all flesh.

Secondly, death in the ^a frame of the outward man, after the generall resurrection.

As all creatures in generall, together with the first Adam, did partake of Gods ^o goodnesse, in their pure and vndefiled naturals, Adam only

onely in Pſpeciall; firſt, in reſpect of image, ſecondly, in reſpect of his habitation.

So all mankind in generall, together with the ſecond *Adam*, haue, doe, or in ſome ſort ſhall partake of Gods goodneſſe, in their pure and vndeſiled ſpirituall, the elect onely in ſpeciall; firſt, in reſpect of their right by promiſe whereof the holy Ghoſt doth aſſure them: ſecondly, in reſpect of the place wherein they ſhall euer enjoy them: And ſo much holy Scripture plainly witneſſeth, as the firſt *Adam* was made a living ſoule, endued with vnderſtanding, by which he knew his Creator as a louing Father, and ſo enjoyed him as a child his naturall Father before his tranſgreſſion, afterwards as a ſeuere Iudge, as doth a diſobedient child his ſometimes louing father: As a childe, though puniſhment by his father threatned to be inflicted vpon his diſobedience, knowes not the euill thereof, till vpon his diſobedience he

p Gen. 1. 26. 27.

q Gen. 2. 15. 16.

r Rom. 5. 18.

1 Cor. 15. 22.

2 Cor. 5. 14.

Col. 1. 20.

1 Tim. 2. 6.

Heb. 2. 9. & 6.

4. 5. & 10. 26.

2 Pet. 2. 20.

Mat. 12. 43.

f Gal. 3. v. 9. 14.

16. 17. 18. 29.

Acts 2. 39.

1 Tim. 4. 10.

t Iohn 14. 16. 17.

Rom. 8. 2. 15.

u Heb. 12. v. 22.

to 25.

x Gen. 2. 7.

y Gen. 3. 10. 15.

to 24.

2 Gen. 3. 5. 7.

10. 21.

* Gen. 3. 5. 12.

2 Gen. 3. 7. 8.

10. 15.

Gen. 3. 22.

* As fol. 73. let.

1. 1. 1.

he feele the smart thereof: So *Adam* though punishment threatned by God, his louing Father, to be inflicted vpon his disobedience * knew not the euill thereof till vpon his disobedience he felt the smart thereof: before hee knew nothing but good, * afterwards good and euill, the enioying of which good hee * lost, the fruition of which euill hee found.

But the second *Adam*, though he neuer did euill, yet knew euill before euer he felt the smart thereof, and afterwards did vndergoe the punishment of all the euils of the first transgression, and thereby restored, and will restore the first *Adam* and all his posterity, as before, both in bodies and * spirits to life againe; * whereof, as before, some to a life of ioy, others to a life of sorrow.

As the first *Adam*, vpon his creation, being left to himselfe deuoid of his Creators protection, was by the deuill, appearing in the shape

shape of a^c beast, drawne into transgression of the Law temporall; So likewise of that number restored by the second *Adam*, some being left to themselves, deuoid of their restorers protection; are by the deuill^a immediately, or by his instruments immediately drawne into transgression of the Law eternall, and so^a together with the false Prophet, vndergoe the curse eternall; others so restored, protected by their restorer, together with their restorer, are^f preserved in obedience to the said Law eternall, and with their restorer, enioy the blessings eternall.

Hence is scene the glorious order of Gods proceedings, viz. first foreseeing and purposing what to doe: Secondly, by way of prophesie foreshewing that purpose: Thirdly, according to foresight, purpose, and prophesie, manifesting that foresight and purpose to the lonnes of men: The consideration hereof made the Apostle to cry out, saying, *Oh the depth of the riches both of the*
wise

c Gen. 3.4.

* 2 Sam. 17.23.
 Luke 22.3.

d Iohn 13.27.

Mat. 12.43, 44,

45. & 7. v. 15.

& 24. v. 24.

1 Cor. 11. 13

14. 15.

2 Pet. 2. v. 1. 2.

13. to 22.

e Rom. 19. 29.

& 20. v. 10. &c

f As fol. 1. Jer. 1.

Rom. 11. 33.

wisdom and knowledge of God, how
unsearchable are his iudgements, and
his waies past finding out.

Rom. 8. 28.

29. 30.

1 Cor. 6. 11.

And so much in answer to the
seuerall arguments brought against
the doctrine of Predestination and
free Election of a certaine number
before time; vocation, sanctifica-
tion, and iustification of the same
number in time; preservation of
them eternally in the same condi-
tion both here and hereafter. And
condemnation of a certaine num-
ber before time, fitted to destructi-
on in time, reseruatiō of them eter-
nally in the same condition both
here and hereafter. Which I desire
(for that it is a point of the greatest
weight, and in the highest degree
concernes Gods glory, for it cal-
his wisdom, power and truth, as
formerly, in question) may be with
care and conscience considered,
and thereupon assented vnto with
a publike manifestation, casting off
and renouncing all by-respects
tending to the satisfying of the
flesh;

flesh, which ^h humane wisdome teacheth, and wholly ayming at Gods^t glory, and soules saluation, the onely and alone respect tending to the spirits satisfaction, which heauenly wisdome teacheth: which that wee may doe, I beseech God for Christ Iesus sake to grant: to whom with the holy Spirit bee ascribed all the glory.

Let vs I beseech you, labour to reconcile Scriptures of seeming differences, that so thereby wee who differ in iudgement and practice may be reconciled both in iudgement and practice; otherwise, left by miracle it cannot bee, for all ground their iudgement and practice vpon Scripture; and by Scripture labour to maintaine the same; and all Scripture, all confesse, is giuen by ^a inspiration of God, and came not by the will of man, but holy men of God ^b spake as they were moued by the holy Ghost; and therefore all Scripture is like credible, by what separation soeuer

H cyted,

^h 1 Cor. 1. 20, 21
& 2. v. 4. 13.
& 3. v. 18. 19.
reade these
Chapters
thorow.
^t 1 Cor. 1. 31.

^a 2 Tim. 3. 16.

^b 2 Pet. 1. 20. 21

c 1 Cor. I. 12.
& 3. v. 4. 5.

h 1 Thel. 5. 23.

i 2 Cor. 4. 16.

k Acts 2. v. 13,
14, 15. 22.
23. 36.

l Acts 2. 37.

m Acts 2. 41. & c

1 Cor. 6. 11.

Rom. 5. 1. & c.

n Acts 15. 24.

& 20. v. 30.

Rom. 1. 21.

1 Tim. 1. 4. 5.

19.

1 Ioh. 2. 18. 19

cyted, and of like power to perswade, and till Scriptures reconciled, the different esteeme of the speaker, as ^c heretofore so now carries away the affection of the hearer, and hence growes the diuers kindes of separation. In which labour of reconcilment let vs in the first place consider the distinction of man in particular, according to ^h its parts, viz. body, soule, and spirit, life, sense, and reason, or vnderstanding, ⁱ inward and outward man.

In the second place the distinction of men in generall, according to their seuerall estates and conditions: viz. ^k blinded Pharises, ^l enlightened penitenciaris, sanctified, iustified ^m Christians, ⁿ Apostate Antichristians; Resembling Israel in Ægypt, Israel in the Wildernesse, Israel in Canaan, Israel apostate; gathering and applying to each part of man in particular, to each estate and condition of men in generall its proper Scriptures; and

so doing is a *diuiding of the word
aright.

* 2 Tim. 2. 15.

In the third place, the diuers ac-
ceptions of one and the same
word : for instance (God.)

| | | | | | | |
|-----|---|---|---|-----|---------------|---------------|
| God | { | sometimes
taken for the
person of | { | the | o Father, | o Iohn 8. 42. |
| | | | | | p Sonne, | & 14. 1. |
| | | | | | | 1 Tim. 5. 21. |
| | | | | | q Man. | & 6. 13. |
| | | | | | p Ilay 9. 6. | |
| | | | | | q Exod. 7. 1. | |

| | | | | | | |
|-------------------------------|---|--|---|-----|-----------|-------------------|
| Crea-
tor
Beget-
tor | { | sometimes
taken for
the per-
son of | { | the | r Father, | r Gen 1. 26. |
| | | | | | f Sonne, | f Col. 1. 15, 16. |
| | | | | | | |
| | | | | | t Man. | t 1 Cor. 4. 15. |

| | | | | | | |
|------|---|--|---|-----|-----------|-----------------|
| Lord | { | sometimes
taken for
the per-
son of | { | the | u Father, | u Mat 22. 44. |
| | | | | | u Sonne, | Marke 12. 36. |
| | | | | | | |
| | | | | | x Man. | x Iudg. 19. 26. |

y Iohn 8.42.
Gal 4.6.

z Ilay 9.6.

* Heb. 12.6.
1 Cor. 4.15.
1 Iohn 2.13.

a Eph. 2.4. to
9.30.32.
Tit. 3.4.10 7.
b Acts 5. 30. 31.
Tit. 1.4. & 3.6.
c Iames 5. 20.
Dan. 12.3.
d 1 Cor. 4.15.
Heb. 2.3.

e 1 Tim. 4.10.

Father
sometimes taken for

Saviour

sometimes
taken for
the person
of

sometimes for the

Saluation sometimes

First Person,

Second
Person,

Person of
Man, &
for that
Person
man di-
uerswaies

Father,

Sonne,

Man.

Common,

Peculiar.

Man

| | | | |
|----------------------------|--|--|--|
| <p>Adam</p> | <p>{ sometimes
taken
for }</p> | <p>the {</p> | <p>f Outward
man the
flesh.
f Rom. 7. 18. 23.
24. 25.
2 Cor. 4. 10.
g Rom. 7. 22. 25
& 8. 2. 6.
2 Cor. 4. 16.
Eph 3. 16.</p> |
| | | <p>{ b Inward
man the
spirit.</p> | |
| | | <p>{ h Naturall
man.</p> | <p>h 1 Cor. 2. 14. 15</p> |
| | | <p>{ h Spirituall
man.</p> | <p>i 1 Cor. 15. 45.</p> |
| | | <p>{ i Terrestriall.</p> | |
| | | <p>{ i Celestiaall.</p> | |
| <p>Body, sometimes for</p> | <p>{</p> | <p>Christ ^k consisting of the
nature of God.
Christ consisting of the na-
ture of ^l man.
Christ consisting of the na-
ture ^m of God and man.
A ⁿ Congregation confes-
sing Christianitie only.
Christians ^o indeed.</p> | <p>k 1 Cor. 15.
44. 45.
l 1 Cor. 15.
44. 45.
m Mat. 26. 26.
n 1 Cor. 10. 17.
o 1 Cor. 6. 15. 19
Eph. 5. 30. 31. 32</p> |

p Mat. 27. 28.

q 1 Cor. 1. 29.
Gal. 2. 16.

r Eph. 2. 30.

f Gal. 3. 3.

t Iohn 2. 19, 20.

u Iohn 2. 21.

x 1 Cor. 6. 19.

y Iohn 16. 27.

z Iohn 3. 3.
1cr. 30, 6.

Flesh, sometimes for

{ The naturall body of Christ,
which was from the earth,
consisting of the flesh of
the P Virgin.

{ Naturall q man.

{ r Christians.

{ f Carnall ordinances of pu-
rifying.

Temple,

{ some-
times
for }{ The t materiall
Temple.{ The u particular
Temple of
Christs body.

{ x Christians.

Birth,

{ some-
times
for }

{ y Naturall.

{ z Spirituall.

Bread

Bread, sometimes taken for

Spirituell bread which came
downe from * heauen.

* Iohn 6.33:

That which doth * nourish
mans naturall body.

a Deut.8.3.
Mat.4.4.

b Spoiles which men take in
warres.

b Numb.14.19.
Reu.19.17.18.

c Affliction by imprisonment,
or other aduersities.

c 1 King.22.27.
Psal.80.5.
Isay 30.20.

d Miracles which Christ did.

d Mat.15.25,
26,27.

e Corruption of sinne.

e Mat.17.11,12
1 Cor.5.7.

f Sincerity and truth.

f 1 Cor.5.8.

Light, sometimes for

{
g Naturall.
h Spirituall.

g Iam.1.3.15.
h 1 Cor.4.5.
Iohn 3.19.
Eph.5.15.

Dark-
nesse, { some-
times
for

{
i Naturall.
k Spirituall.

i Gen.1.2,
k Acts 26.18.

H 4

Death,

l Gen. 2. 17.
Eph. 2. 1.
& 5. 14.
m 2 Sam. 1. 4.

Death, { sometimes } { viz. } { ¹ Spiritual,
 { tem- }
 { poral, } { ^m Natu-
 { rall.
 { Sometimes ⁿ eternall.

n Iud. 12.
Rcu. 10. 14.

o Mat. 10. 39.
Iob 10. 1.

Life, { sometimes } { viz. } { ^o Naturall.
 { tem- }
 { poral. } { ^p Spirituall.
 { Sometimes ^q eternall.

p Eph. 5. 14.
q Iohn 6. 47. 51

r Mat. 13. to 17.
Act. 26. 18.

*Hearing,
Seeing,
and all
other
senses,* { sometimes } { ^r Naturall.
 { taken for } { ^r Spirituall.

Consci-

Conscience { an euill ^c Conscience.
 some- { a weake ^e Conscience.
 times ta- { a good ^u Conscience.
 ken for, { a feared ^x Conscience.

f Heb. 10. 22.
 t 1 Cor 8. 1. 12.
 u 1 Pet. 3. 16.
 x 1 Tim. 4. 1. 2.

Predestina- { y Saluation.
 tion some- {
 times to { z Condemnation.

y Rom. 8. 28. 29
 z 1 Pet. 1. 8.
 2 Pet. 2. 12.
 Iud. 4.

Election { * Office and common
 some- { Priuiledges.
 times to { a Glory.

* 1 Sam. 10. 24.
 Acts 1. 16. 17.
 a Eph. 1. 4.
 2 Thel. 2. 13.

Vocation { b Office and common
 some- { Priuiledges.
 times to { c Glory.

b Acts 1. 16. 17.
 c Acts 2. 39. 41.

Justificati- { d Office,
 on some- { e Christianity,
 times in { f Hypocrisie.

d Mat. 1. 19.
 e Rom. 4. 25.
 f Prou. 30. 12.
 Iohn 5. 1.

Sanctificati- { g Office or common
 on some- { Priuiledges.
 times for { h Righteousnesse.
 { i Meart.

g Exod. 39. 44.
 h 1 Cor. 6. 11.
 i 1 Tim. 4. 3. 4. 5.

Righte-

k Ezek. 18. 26.

Mat. 5. 20.

1 Pet. 4. 18.

m Reu. 13. 8.

Gen. 17. 5.

Acts 9. 13.

n Mat. 27. 50.

Gen. 21. 13. 18.

Act. 9. 18. 19. 20.

o &c. As fol. 32.

u Tit. 1. 4.

x Tit. 1. 1.

y As fol. 40.

letter k. l.

z Iob 8. 13. 14.

& 11. 20.

Col. 1. 23.

Heb. 3. 6.

a Tit. 3. 7.

1 Pet. 1. 3.

Heb. 6. 11. 19.

Righteousnes }
 sometimes }
 taken for }
 Pharisecall,
 Christian.

Time, sometime }
 it is taken as in }
 account with }
 God,
 Man.

Faith, sometimes taken for,
 Knowledge,
 Beleefe,
 Gospell.
 The gift of working Mi-
 racles.
 The worke of Obedi-
 ence,
 The Promise.
 Common faith, viz. ge-
 nerall.
 Speciall faith, viz. the faith
 of the Elect.

Love, some- }
 times ta- }
 ken for }
 Generall.
 Speciall.

Hope, some- }
 times ta- }
 ken for }
 Vncertaine.
 Certaine.

Redemption, sometimes taken for { Temporall,
Spirituall,
Generall,
Speciall.

As fol. 28.

Circumcision, sometimes it is taken for Circumcision of the { f Flesh,
e Eare,
e Heart.

f Gen. 17.11. to
15.
g Ier. 9. 26.
Acts 7. 51.
Rom. 2. 29.

Baptisme, sometimes taken for { h Water,
h The holy
Ghost.

h As fol. 33. 34.

Each acceptation mostly vnderstood by its adiuncts.

As one word hath diuers acceptations; so one acceptation is set forth by diuers words.

For

For instance.

Christ sometimes taken for,

| | | | | |
|---|--------------|---|--------------|--------|
| { | God | } | from his Na- | |
| | Man | | tures. | |
| { | Sonne of | } | from his De- | |
| | God, | | | scend. |
| | Sonne of | | | |
| | man, | | | |
| { | Redeemer, | } | from his Of- | |
| | Sauour, | | | fice. |
| | Mediator, | | | |
| | Intercessor, | | | |
| | Shepherd, | | | |

a Ioh. 10. 17.

b Ioh. 15. 1.

c 1 Cor. 10. 4.

d Ioh. 1. 29.

Reu. 5. 6.

e Reu. 5. 5.

f Ioh. 14. 6.

Christ, sometime taken for

| | | | |
|---|--|---|--------------------------------------|
| { | a ^a Doore. | } | And those
from his
properties. |
| | a ^b Vine. | | |
| | a ^c Rocke. | | |
| | a ^d Lambe. | | |
| | a ^e Lyon. | | |
| | a ^f Way,
Truth,
Life. | | |

As whole man consists of an inward and outward man, of inward and outward qualities of discerning; and the whole ^k Law of an inward and outward, of a naturall and spirituall interpretation, of an inward and outward transgression: So doe all other Scriptures.

And so much the very letter of Scripture comparing ⁱ spirituall with spirituall, naturall with naturall, one ^m place with another (as formerly) plainly teacheth.

The carelesse cōsideration whereof, is the subordinate cause of so many diuisions in iudgement, separations in practice: as not onely in the former particulars doth appeare; but also in these following, and many others.

For instance, touching the supposed reall presence in the Lords ⁿ Supper; as Christ, speaking of the new birth, ⁿ *Nichodemus* conceived Christ meant a ^o naturall birth, as appeareth by his answere, saying; How can a man bee borne againe when

^k Exod. 31. v. 18.
Deut. 31. 9. to
14. & 11. 18. 19
20. Rom. 7. 2.
9. 14. & 8. 2. to
15. Mat. 15.
18. 19. 2 Cor.
3. 6. 1 Cor. 2. 14
Luk. 24. 45.
ⁱ 1 Cor. 2. 13.
^m Mat. 13. 12.
with Luk. 8. 18.

ⁿ Mat. 26. 26. 27

^o Ioh. 3. v. 5.

p Ioh. 3. 19. 20.
21.

when he is old? can hee enter the second time into his Mothers wombe, and be borne againe? And Christ speaking of the Temple of his P body, saying; I will destroy this Temple, and in three dayes I will raise it vp: the Iewes beleueed he meant the Temple of *Ierusalem*, as appeareth by their answer, saying; Forty and sixe yeares was this Temple in building, and wilt thou reare it vp in three dayes?

q Ioh. 6. 33. 52.

r Ioh. 6. 42. 51.

And Christ speaking of the spirituall bread which came downe from Heauen, saying; the Bread of God is he which commeth downe from ^a Heauen, and giueth life vnto the world: I am that bread of life; the Bread which I giue is my flesh: the Iewes beleueed hee meant his naturall body, which was flesh of the Virgin, that came downe from Heauen, as appeareth by their answer, saying; Is not this Iesus, the sonne of *Ioseph*, whose mother wee know, how is it then that hee saith I came downe from Heauen? The Bread

Bread which I shal giue is my flesh, which I will giue for the life of the world : the Iewes beleued hee meant a naturall eating, as appeareth by their answer, saying; How can this man giue vs his flesh to eate?

So Christ at his last Supper, speaking of his spirituall Bodie, spiritually vnderstood, saying; This is my Body which is giuen for you; This Cup is the new Testament in my blood, which is shed for you : many doe beleue he intended that Body of Bread and Wine, after the wordes of blessing deliuered, is really, substantially discernable to all the eaters of that Bread so blessed, the very body of Christ which was hanged, & bloud which was shed vpon the Crosse; who, by so saying, deny the very words of Christ before his passion, saying; This is my Body which is giuen for you; This is my Blood which is shed for you : at which time his naturall Body was not giuen

[Mat. 26. 26.]

Christ speaking of the leauen of false doctrine, the Apostles vnderstood of the leauen of bread: Mat. 16.

t Rom. 4. v. 17.

u Gen. 17. v. 5.

x Ioh. 6. v. 37.

y Mat. 15. v. 17.

uen, nor naturall blood shed, otherwise then *Abraham* (according to Gods manner of speaking, ^t calling those things that be not as though they were) was a Father of many Nations, before *Abraham* or his seede were, or ^u had a Nation: and if in that sense they take Christs words, it makes nothing for them; for in that sense Christ must call that his Body which was not his Body; and so euery way it makes against them, and euery way they manifest themselues Antichristian; witnesse likewise these following reasons drawne from holy Scripture.

The meate which Christ meant, ^x endured to euerlasting life.

But that Body broken, and Blood shed in the Supper endureth not to euerlasting life; for it goeth into the belly, and is cast out into the draught:

Therefore that Body broken, and blood shed in the Supper, is not that meate which Christ meant.

The

The Bread which Christ meant
is the Bread of God, which came
downe from Heauen:

But the Bread in the Lords Sup-
per came from the earth:

Therefore the Bread in the Lords
Supper is not the Bread which
Christ meant.

The Bread which Christ mea-
neth, & giueth life vnto the world:

But the Bread in the Lords Sup-
per, giueth not life vnto the world;
for that Bread is a Creature, and
the Creature cannot giue life, it is
the Creator onely that giueth
life:

Therefore that Bread and Body
in the Lords Supper, is not that
Bread and Body which Christ
meant.

He who eateth that Body which
Christ meant, shall not dye, but
liue for euer:

But many who eat of the Bread
in the Lords Supper, do die; where-
of some eternally, others tempo-
rally:

I

There

y. Ioh. 6. v. 33.

30.

11. 7. 2. 1. 1. 1.

2. Ioh. 6. v. 33.

31.

11. 7. 2. 1. 1. 1.

11. 7. 2. 1. 1. 1.

a Iohn 6. v. 50.

31.

Therefore the Bread in the Lords Supper, is not that body which Christ meant.

They who eate that flesh, and drinke that blood, doe^b dwell in Christ and Christ in them:

^b John 6.v. 51.

56.

* Math. 26.25,

26. Mar. 14.

15. Luk. 22.

14. to 21.

1 Co. 11.29, 30

But * some, who eate that body, and drinke that Blood in the Lords Supper, neither dwell in Christ, nor he in them:

Therefore that Body and Blood in the Lords Supper, is not that Body and Blood which Christ meant.

^c John 6.v. 57.

Hee who eateth that Bread, that Body which Christ meant, shall liue by Christ, as Christ^c liue^d by the Father:

* Math. 26.25,

26.

But * some eate the Bread, the Body in the Lords Supper, which liue not by Christ, as Christ liue^d by the Father:

Therefore the Bread, the Body in the Lords Supper, is not that Bread that Body which Christ meant.

They who eate the Body which Christ

Christ meant doe^d discern the Lords body : d Iohn 14.v.19

But some who eate the Bread in the Lords Supper, do not^d discern the Lords Body : c 1 Cor. 11.v. 29.

Therefore that Body in the Lords Supper, is not that Body the Lord meant.

If to eate that Body of blessed Bread in the Lords Supper, be an eating of Christs Body; then all that eate that body must bee eternally saued :

But all that eate that Body of blessed Bread, shall not be eternally saued : f Mat. 26.v.24. Mar. 14.v. 18. Ioh. 13.v. 26. Luk. 22.v. 32.

Therefore to eate that Body of blessed Bread in the Lords Supper, is, not to eate that Body which Christ meant.

If that Body in the Lords Supper, were Christs Body which did suffer and hang on the Crosse; then that Body in the Lords Supper, had not onely the shape of a man; but also was a man :

But that Bodie of blessed Bread

in the Lords Supper, had not the shape of a man, neither was a man.

Therefore that Body in the Lords Supper, was not that Body which did suffer and hang on the Crosse.

If that Body in the Lords Supper be that Body of Christ which suffered and hanged on the Crosse; then Christ crucified himselfe:

But Christ crucified not himselfe, but was crucified:

Therefore that Body in the Lords Supper, was not that Body which suffered and hanged on the Crosse.

If that Body in the Lords Supper, be that Body which suffered and hanged on the Crosse, then the Apostles by breaking that Body and shedding that blood in the Lords Supper, did crucifie Christ againe:

But the Apostles did not crucifie Christ againe:

Therefore that Body in the Lords Supper, is not that Body which

which suffered and hanged on the Crosse.

The Lords Supper is commanded to bee observed in remembrance of his Body broken and Bloud shed, and remembrance imports things past:

But if that Body in the Lords Supper, be that Body which suffered & hanged on the Crosse, then that body is present:

Therefore the Body in the Lords Supper, is not that Body which Christ meant.

If that Body in the Lords Supper, be that Body which suffered and hanged on the Crosse; then that Body comes often againe:

But that Body comes not often againe:

Therefore that Body in the Lords Supper, is not that Body which suffered and hanged on the Crosse.

If that Body in the Lords Supper be that Body which suffered and hanged on the Crosse; then that

g 1 Cor. II. v.

24, 25.

h Exod. 12. v.

26, 27.

i Acts 3. v. 21.

k Act. 1. v. 9. 10
11.

body in the Lords Supper doth
* descend as it did ascend.

But that body in the Lords Supper doth not descend, as that body which suffered and hanged on the Crosse: Therefore that body in the Lords supper, is not that body that suffered and hanged on the Crosse.

As the hallowed Elements of Bread and Wine, in the Lords Supper, were eaten with the naturall carnall sense called tasting:

So the body which Christ meant, was and is eaten with the spirituall sense called tasting.

As Christs meat spirituall was to doe the will * of his Father which sent him; So is ^f Christians likewise. As to doe the will of God is Christ and Christians meate: So to belecue the wil of God is Christs, & Christians spirituall eating, ^t and such only who so know & * doe are blessed, out of whose bellies shall flowe riuers of liuing * waters.

As from misunderstanding the word eating, tasting, haue bin and are diuers separations both in iudge-

r Iohn 4. v. 34.
and 6. v. 27.

f Psal. 19.

t Iohn 6. v. 29,
30. 33. 37. 40.
44. 45. 47. 64.
65.

u Mat. 7. v. 24.
25. and 12.
v. 50. Ioh. 13.
v. 17.

* Iohn 7. v. 38.

iudgement and practice.

So likewise from misunderstanding the word seeing, hearing, touching, &c. which are two fold, viz. spirituall, naturall, as tasting is: haue beene and are diuers separations both in iudgement and practice: Some iudging according to the eye of the outward naturall man onely; which iudgement holy Scripture calleth vnrighteous & iudgement: Some iudging according to the eare of the outward naturall man; to whom Christ said, ye haue eares and y^e heare not: Some iudging the touching with the hand according to the sense of the outward naturall man, did & defile the man, which Christ affirmed did not defile the man. For that by misunderstanding the word hearing, recorded in holy Scripture, many of you haue and doe separate from vs; I haue desired in expresseing my vnderstanding in that particular, to be more large then in the other, and for more

x Iohn 7.v.24,
51.

y Mar. 13.v.13.

z Math. 15.v.1.
2.18.

plain & familiar answering of your collection; drawne from the said Scriptures I lay downe your collection in forme of argument thus.

Such Prophets or Ministers as speake lies, and live inordinately are not to be^a hearkened vnto.

2 Ieri. 23. v. 16.
32.

But the Preachers established in the Church of England, in their publike Ministry, speake lies, and in conuersation walke inordinately. Therefore the Preachers established in the Church of England, are not to be hearkened vnto.

* Math. 15.

1. 2. 18.

Isay 52. 11.

2 Cor. 6. 17.

Col. 2. 21.

Gen. 8. 20.

Leuit. 6. 15.

For answer whereunto, as if it were so as you (because generally therefore dangerously) object, vpon the word hearing, I distinguish thus: As man in whole consists of an inward and outward man, so mans discerning in whole is inward and outward: inward according to the inward man; outward according to the outward man: each man discerning five manner of wayes, viz. by seeing, hearing, tasting, touching, smelling.

By

By hearing in your quoted Scriptures I vnderstand a hearing with the eare of the inner man, not with the eare of the outward man, which I proue thus. The Apostle directed by the holy Ghost, immediately after he had admonished the Thessalonians, not to quench the spirit, nor despise prophecying, bid them^b proue all things, hold-fast that which is good.

1 Thess. 5. 21.

b 1 Thess. 5. v. 21.

But we cannot proue all things, hold-fast that is good, vnlesse we heare things both good and bad. Therefore hearing in your quoted Scriptures, is meant hearing with the eare of the inward man.

The Apostle in a time, when many false spirits were gone out into the world, commanded his Disciples not to beleue euery spirit, but to^a try the spirits whether they were of God.

c 1 Iohn 4. v. 1.

But we cannot try the different spirits, vnlesse we heare them.

Therefore by hearing in your quoted Scriptures, is meant hearing

ring

Note Ier. 6.16.

ring with the care of the inward man.

d Math. 23. v. 1.
2.3.

Whatsoever the Scribes and Pharises, though wicked men in life, corrupt in Doctrine, sitting in *Moses* seat, bid the multitude and Disciples obserue, that they must by command d of Christ obserue and doe.

But the multitude and Disciples could not obserue, and doe what the Scribes and Pharises bid them vlesse they heard them: Therefore by hearing in your quoted Scriptures is meant a hearing with the care of the inward man.

e Math. 15. v. 5.
6.9.

By *Moses* seate in that place is meant the truth of God which *Moses* taught, which every man is bound to obserue and doe. If otherwise you take it, then we must dishonour our Parents, receiue for Doctrines the precepts of men as they taught them.

f I Iohn 4. v. 1.
Mat. 7. v. 15.
and 22. v. 24

But according to Christ and the Apostles counsell, we must take heede f whom we heare, viz. what spirits,

spirits, for there be false spirits.
 g What we heare, viz. what Doctrines, for there be false Doctrines.
 h How we heare, viz. with what carefulnesse in examining what we heare, for many by receiuing with beleefe false Doctrines without triall by examination, haue beene deceiued.

Therefore Christ bids his Disciples, beware of theⁱ leauen, viz. the Doctrine of the Pharises and Sadduces.

By the conscionable consideration hereof is vnderstood in holy Scripture, a two fold acceptation of the word *hearing*; the one naturall, carnall, viz. with the eare of the outward man, the mortall body.

The other spirituall, viz. with the eare of the inward man the immortal spirit.

The first is simple hearing with the eare of the outward man, as k Christ heard the diuell, which as formerly is proued, hurts not.

The second is a^l hearing accompanied

g Mar. 4. v. 24.
 Mar. 15. v. 5.
 6. 9. and 16.
 v. 11. 12.

h Acts 17. v. 10.
 11. 12.

i Math. 16. v.
 11. 12.

k Math. 4.
 l Ier. 23. v. 16.
 31. 2 Tim. 3.
 v. 5. 6. 2 Pet.
 2. v. 1. 2. 10
 21.

companied with beleeuing, and practising what is heard, which if it be false Doctrine (as formerly) is exceeding dangerous.

That hearing is twofold, witnes not onely the former collections, but also those speeches of Christ to some, saying. Why doe yee not vnderstand my speech, euen because you cannot ^m hear my word, He that is of God heareth Gods word: yee therefore heare ⁿ them not, because yee are not of God, my sheepe ^o know my voice, they know not the voice of strangers; if thy brother heare ^{*} thee, thou hast gained thy brother.

If he will not heare thee, take with thee one or two more, if he neglect to heare them, tell the Church, &c. Those to whom Christ so spake did heare him with the eare of the outward man, and yet Christ saith expressly they heard him not, *viz.* with the eare of the inner man.

Take heede and beware that you

m Iohn 8.v.43.

n Iohn 5.v.47.

o Ioh.10.v.45

* Math.18.v.15.

you ^r iudge nothing before the time, for as among these that call themselves Christians, are some which have not so much as leaues of religion, viz. outward obedience, as the professed libertines of the world; some which have leaues only, as ^a sheepes clothing, ^r outward righteousness, consisting in long ^r prayers: Tything ^r of Mint and Annis, and Cummin; giuing ^u of almes, fasting, offering ^{*} multitudes of Sacrifices, and the like; yet bring forth bad fruit in the daies of their ignorance, before they come to the knowledge of the truth.

Others haue leaues, weare this clothing, and bring forth good ^{*} fruit, some thirty, some sixty, and some an hundred fold.

Among the first and second sort of those that haue leaues, weare sheepes clothing; some doe weare them for custome sake, because it is the vse of the Countrie, some for esteeme sake to be accompted good subiects, because the law cō-

mands

P 1 Cor. 4. v. 5.

q Mat. 7. v. 15.

r Mat. 5. v. 20.

s Mat. 6. v. 5.

t Luk. 18. v. 10.

11. 18.

u Mat. 6. v. 1.

* Isay 1. v. 10.

to 16. & 58. 1.

to 6. Ga. 1. 14

Rom. 2.

v. 13. to 23.

Acts 26. v. 9.

10. 11. &c.

1. Tim. v. 13

Acts 2. v. 23.

and 16. v. 24.

x Mat. 13. v. 8.

y John 12. 6.
Mat. 23. 14.
&c.
2. Pet. 2.

z Rom. 9. 31.
and 10. 2.

* Ioh. 14. 15.
21. 7. Ioh. 4.
23. 2. Ioh. 6.

* Luke 11. 74. 75
Rom. 8. 15.
2 Tim. 1. 7.
1 Ioh. 4. 17.
18.

* Mat. 7. v. 15.
and 24. v. 24.
and 26. v. 15.
and 23. v. 14.
15. 2 Tim. 3.
v. 5. 6. 7. 8.

2 Cor. 11. v.
13. 14. 15.
1 Cor. 13. v.
1. to 4.
2 Pet. 2. v. 1.
to 22.

* Iude 12.

mands it, some for worldly y profits sake; as meate, drinke, and clothing, preferment to Offices, honors, advantages, vpon trust, protection from bodily dangers, power to ouercome such as they hate, and other the like: from such as haue those leaues, weare those clothings of conscience sake, who are endued with the preferments of this world, some to merit heauen, to escape hell, haue those leaues, weare this clothing onely for the saluation of their * soules, some to testifie their * loue and thankfulness, by yeelding obedience vnto him, who hath deliuered them from the hands of their enemies, and enabled them to serue him without * feare, in holinesse and righteousness: others haue and weare them to couer and hide their deuillish and woluish* betraying practices, and they are Apostates, which haue forsaken the Faith, men twice dead, as * Iude speaketh, whose chiefe practice is to drawe others

others into the same Apostacie, therein imitating their father the deuill that old serpent, who falling into Apostacie himselfe, procured by his subtilty the fall of our first^a parents : And as his Doctrine was a Doctrine of liberty to the flesh, such are the^b Doctrines of all Apostates: Such were they in the Prophets times, who called the lawes a^c burthen, making men^d stumble at the law, who^e changed times and lawes, who^f suppress the authoritie and testimony of the witnesses of God. Such were those in the Apostles times, called the^g Synagogue of the libertines: Such are those in our times called Familists; who denie all ciuill^h government, and all dignities and degrees ofⁱ order, in Church and Common-weale Christian, all bodily^k worship, and that through ignorant mistaking, or wilfull wresting the Scriptures at the letters, h. i. k. directed vnto by the marginal quotations contained

a Gen. 3.
b 2 Tim. 3. v. 6.
1 Pet. 2. v. 18.
19.
c Ier. 23. 33. &c.
d Mal. 2. 8.
e Dan. 7. 25.
f Reu. 11. 7. 8.
A. 6. 9.
h Mat. 12. 5. 7.
John 5. 8. 9.
10. and 8. 3.
11. and 9. 15.
16. A. 15.
10. Rom. 4. 5.
15. and 7. 6.
and 8. 1. 2. & 9
4. 30. 31. 32.
and 10. 4. 5.
9. 2 Cor. 3. 7.
11. 14. 15.
Gal. 2. 16. &
3. 10. 21. 24.
25. and 4. 9.
10. 21. and
5. 1. 4. 13.
Eph. 2. 15.
Col. 2. 16.
Tit. 3. 9. Heb.
7. 9.
i Mat. 20. 25.
and 23. 8.
Luk. 22. 25.
k Iohn 4. 24.
Rom 8. 26.

in

1 Mat. 5. 17. 18.
 19. and 7. 12.
 and 19. 18.
 Luk. 16. 37.
 Rom. 3. 31.
 and 7. 7. 10.
 12. 16. 22. 23.
 25. and 8. 7.
 1. Cor. 14. 34.
 Gal. 5. 18.
 1. Tim. 1. 8. 9.
 10. Heb. 8. 10.
 and 10. 16. 26.
 2. Pet. 2. 29.
 1. Ioh. 2. 4.
 m Mat. 17.
 24. 26. 27.
 and 23. 1. 2.
 Act. 6. 1. 2. 3.
 &c. and 13. 1.
 2. 3. and 14.
 23. and 15.
 1 to 8. 1 Cor.
 5. 1. to 6. &c.
 and 12. 28.
 29. Col. 4. 17.
 1. Tim. 1. 1. 2.
 3. &c. and 3.
 1. 2. 8. and 5. 1. 16. 19. Tit. 1. 14. Heb. 13. 17. 24. Rev. 2. 1. 2. 1 Tim. 2.
 1. 1 Pet. 2. 13. 14. 2 Pet. 2. 10. Iud. 8. 9. 10. n Mat. 3. 15. & 5.
 16. and 10. 32. 33. and 15. 3. 19. 10. and 23. 1. 2. 3. and 25. 34. 35. &c.
 and 28. 19. 20. 1 Co. 11. 4. 5. &c. Iam. 2. 13. 14. &c. Plal. 40. 6. to 11.
 Rom. 12. Phil. 18. Heb. 13. 15. 16. 1 Cor. 6. 20 Deut. 34. V. 10.
 1 Kin. 25. 16. Ilay 11. Iudg. 9. 33. Ilay 19. 14. 1 Kin. 22. 20. 21. 22. 23.

in this lease: forgetting or wilfully
 neglecting Christ and the Apostles
 counsels and directions, both con-
 cerning government, ^m dignity,
 and bodily ⁿ worship, together
 with the spiritual. A. :

All sorts must be heard with
 the eares of the outward man, so
 well good as bad, as before is
 proued, though all are not sent to
 conuert soules, and that because all
 are sent of God in mercy to the
 Elect, or Iudgment to the repro-
 bate, therefore to reiect the hearing
 of any with the outward eare, that
 haue lawfull calling, is a transgres-
 sion; and therefore exceeding pe-
 rillous, as before is plainly proued:
 Returne therefore I beseech you
 my beloued Brothers and Sisters,
 according to Creation and Coun-
 tries accompt, and let vs no longer

for-
 1. 2. 8. and 5. 1. 16. 19. Tit. 1. 14. Heb. 13. 17. 24. Rev. 2. 1. 2. 1 Tim. 2.
 1. 1 Pet. 2. 13. 14. 2 Pet. 2. 10. Iud. 8. 9. 10. n Mat. 3. 15. & 5.
 16. and 10. 32. 33. and 15. 3. 19. 10. and 23. 1. 2. 3. and 25. 34. 35. &c.
 and 28. 19. 20. 1 Co. 11. 4. 5. &c. Iam. 2. 13. 14. &c. Plal. 40. 6. to 11.
 Rom. 12. Phil. 18. Heb. 13. 15. 16. 1 Cor. 6. 20 Deut. 34. V. 10.
 1 Kin. 25. 16. Ilay 11. Iudg. 9. 33. Ilay 19. 14. 1 Kin. 22. 20. 21. 22. 23.

for sake the assembling of our selues together, but let vs according to the Apostles counsell, & consider one another, to prouoke vnto loue and good workes, and let vs no longer *Caine*-like be so farre from being one anothers keepers, as to become one anothers ^h murderers, but let vs assemble our selues together, that so we may haue opportunity to ⁱ watch one ouer another, and to rebuke one another, not suffering sinne one vpon another without rebuke, and that we cannot doe without accompanying one another, which if we doe not, we are haters one of another; and he that hateth his brother is a ^k murderer, and no murderer hath eternall life abiding in him: What though now in outward appearance, yee are become holier then we, there was a time when in appearance you were as we are; and amongst vs you beganne your change, were you then changed by miracle without the Ministry of

g Heb. 10. v. 23.
24-25.

h Gen. 4. v. 9.

i Leui. 19. v. 17.

k 1 Ioh. 3. v. 15.

K

the

the word, and so hold it no matter of necessity to enjoy the Ministry of the word; or were you changed by the Ministry of the word, either publique or priuate, and so hold the Ministry of the word, a matter of necessitie? How then can yee denie to doe to vs what God hath made others to doe to you, and so hūd-wickely runne into the breach of that great law, commanding vs to doe as we would be done vnto? Is it because you are more holy then we, beware of iudging, and know that such separating, is a marke of an^m euill man, that walketh after his owne thoughts, without the direction of the word and spirit of God, recorded in holy Scripture? Christ disdained not to be in the assemblies of hypocrites, and can you be Disciples of Christ, that walke otherwise? Let God and his word be iudge.

l Mat 7.v.12.

m Isa. 65.v.5.
Luk. 18.v.10.
to 14. lud.
18.19.

n Mar. 11.v.19.
and 9.v.11.
Mar. 2.v.16.

ⁿ Christ for accompanying Publicans and sinners, was by the Scribes and Pharises, accompted a man

man gluttonous, a Wine bibber, a friend to Publicans and sinners: and are not Christians in our times for so walking, euen so accompted of by the Pharises in our time? Let God his word, and vnderstanding Christians likewise iudge. Beware therefore, beware of the leauen of the Pharises, lest you as others haue beene; be deceived by them. And know for certaine that this kind of separating from the persons of men, as being more holier, is a point of Satans greatest policie, for by that meanes those holier, ones are barred from all opportunities, of being instruments either by p counsell, or godly & conuersation to conuert their in accompt vnholly brethren, or to be conuerted by them so accompted, which happily in power may be more holy then you. Doe but looke backe and view those Congregations, where you had your religious beginnings: I meane you who are not wilfully blind, and consider with me, pre-

o Isay 30.v.7.
to 10. Ier. 23.
v. 27. 30. 32.
Eze. 13. v. 6.
10. to 23.
Mat. 23. v. 15.
2 Tim 3. v. 6.
7. 2 Pet. 2. v.
1. 2. 3. 13. 14.
18 20.
p Luk. 22. v. 32
Psal 51. v. 10
13. 2 Cor. 1.
v 3. 4. 5.
q 1 Pet. 3. v.
1. 2. and 2. v.
12. Phil 2. v.
15. 16. Mat.
15. v. 16.

pared by prayer, casting off all preiudicate opinions and selfe conceitednesse; how much good, if you be religious indeed, your counsels, and conuersations, might haue done if therein you had continued; and by how much the more good by so continuing, so much the more harme haue you done by separating.

Consider likewise with me (prepared as formerly) who in a kind haue separated, the different power of Gods spirit vpon your soules and consciences, crucifying the flesh with the affections and lusts, by comparing the preaching among you separated, with the preachings among vs, where you had your religious beginnings, if you had any such beginnings, and then I doubt not but you will as my selfe and many others haue done, returne to those Congregations where you had such beginnings; and therein with vs waite on God for supply of such a measure

sure of increase of grace, as against that great day of the Lords appearing, may assure you of inioying an eternall rest of blessednesse.

Know for certaine, that the Kingdome of God is not in word, but in power, not in forme of godlinesse, for that may be where the power is wanting: and where the power is wanting, Christ is wanting: and where Christ is wanting, the Church of Christ hath nor any being: of his Church he is the head, of his Kingdome he is the King; and that his Kingdome is righteousness, peace, and ioy in the holy Ghost. Those of his Church, of his Kingdome, are faithfull, whose number are few, viz. one *Noah* in a whole world, one *Lot* in the Cities of *Sodom* and *Gomorrab*; afterwards one of a Citie, two of a Tribe, in the Prophets time? to his knowledge nor any besides himselfe.

In Christs time scarce faith to be found vpon the earth. No maruell then though Christ said that the

r. 1 Cor. 4.v.

20.

f 2 Tim. 3.v.5.

Rom. 14.17.

Luk. 17.20.

21.

t Mat. 24.v.45

45. and 25.

v.23.

1 Kings 19.14.

u Luk. 17. v. 20.

* Rom. 10. v. 6.
to 11.

x Acts 24. v. 25

Mat. 7. v. 22.

y Iam. 2. v. 19.

Luk. 4. v. 41.

Acts 19. v. 15.

z Rom. 10. v. 9.

10.

a Mat. 7. v. 24.

Iam. 1. v. 22.

Rom. 2. v. 13

Ioh. 7. v. 17.

and 13. v. 17.

b Mat. 12. v. 50.

Kingdome of heauen commeth
not ^u with outward obseruation.
Therefore let vs no longer say in
our hearts. * Who shall ascend into
heauen; that is to say, to bring
Christ downe from aboue, or who
shall descend into the depth, to
bring Christ againe from the dead?
But according to the righteousnes
of faith; let vs say the word is
nigh vs, euen in our mouths, and
in our hearts, that if we confesse
with our mouths the Lord Iesus;
and shall beleue in our hearts, that
God hath raised him from the
dead, we shalbe saued; not a beleefe
onely with the heart, trembling,
and confessing with the mouth;
crying, Lord, Lord, thou art Iesus
the Sonne of the liuing God, as doe
wicked men and deuils: but a
beleefe with the heart vnto righte-
ousnesse, and a confession with the
mouth vnto saluation, in power of
practice: ^a doing the will of God as
godly men and Christians; for they
are the blessed brethren ^b and Si-
sters,

sters of Christ, that doe the will of
his Father which is in heauen ;
which will that we may haue pow-
er to doe, I beseech God for Christ
Iesus sake (by whom , and e for
whom all things were created) to
grant.

e Col. i. v. 16,

Vmss

FINIS.

FINIS